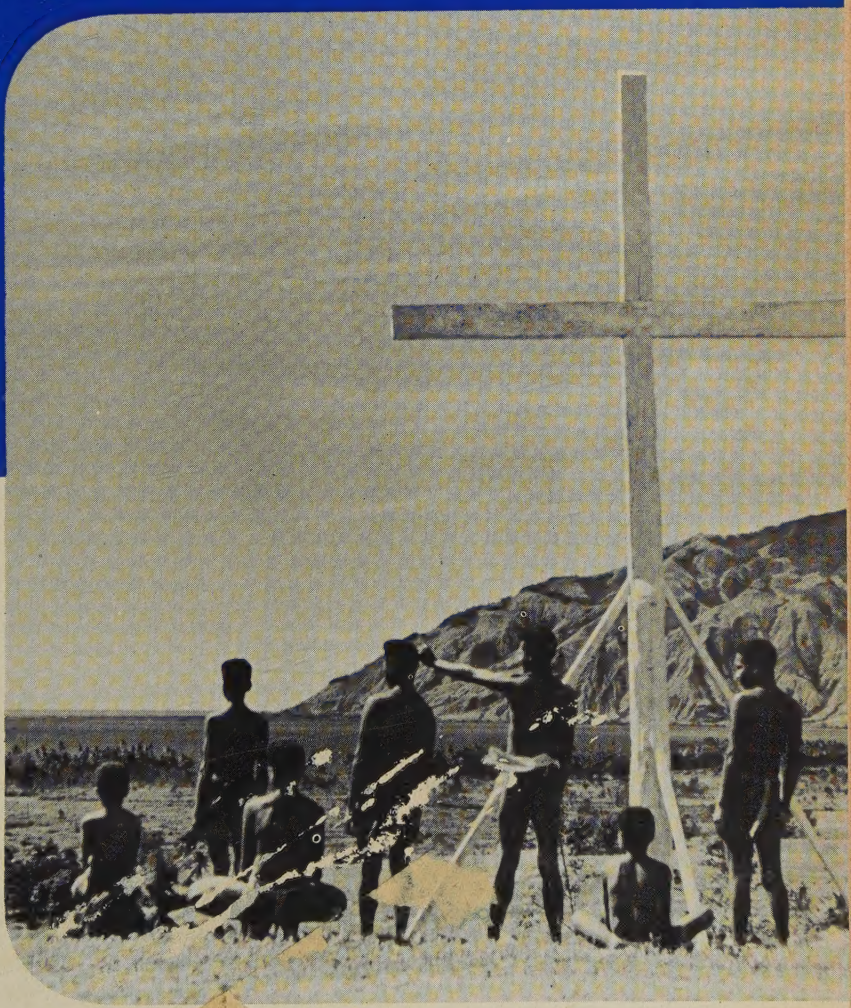
The LUTHERAN



CROSS IN NEW GUINEA

It marks a mission station

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MARCH 31, 1954

10 CENTS

School Teacher's Secret

During my many years as a school administrator I found that a fourth-grade teacher, Mrs. Grace Eddy, now retired, had a quality that seemed to lift her above others. She was exerting an unusual influence over her pupils. Moreover, it was being felt in the community.

Although not a stern disciplinarian, she received more than her share of respect and attention from the youngsters. Truancy was rare and lessons were well learned. Politeness was habitual not only to me but to all visitors and school personnel.

I was determined to learn the reason for her success and made repeated visits to her room hoping to catch the secret. But I could point to nothing that was out of the ordinary.

Finally one day I set out for her school determined to ask what method she used. It was late afternoon and I arrived there just prior to dismissal time. The scene was one that you would expect to find in any average classroom. Then, just before the final bell sounded, Mrs. Eddy quietly laid her pointer and pencil on the desk, folded her hands, and spoke.

"All right, children."

As if one, the entire class bowed their heads and began to pray. I remember very well every word of it:

"Dear Father, help us to be better boys and girls;
Teach us to be kind to strangers on the street,
And to love our fathers and mothers each day. Amen."

I left the school that day without asking Mrs. Eddy what her secret for successful teaching was. I didn't have to, for it was revealed before my very eyes. She had called upon and was using a power far beyond her own to make her classroom a vital place of learning experience.

—G. C. MAURER (as told to Ward W. Konkle)

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COVER PICTURE. Dogura schoolboys gather around mission station landmark in Papua, New Guinea, on Bartle Bay. In right background is Cape Frere.

THE CHURCH IN THE NEWS

Ready for segregation decision

Decisions which the U.S. Supreme Court is preparing to announce are well-kept secrets. For a month newsmen had been poised to act quickly in case the Court's opinion on school segregation was made public. In 17 states where school segregation is practiced, the Court's decision might be the story of the year.

Churches tried this month to lay a foundation for level-headed acceptance of whatever the Court decrees. "When the Court speaks," said the North Carolina Council of Churches, "we call upon all our church people to be patient, tolerant, forbearing, to abide by the decision and to seek for a Christian solution" of the race problem.

Churchmen in South Carolina were opposed to a plan, already approved by voters of the state, for turning over public schools to private management to evade a court decision outlawing segregation. "When the Supreme Court of the United States shall have expressed itself on the matter," said the South Carolina Fellowship of Churches, "we call upon our brothers to receive its expression peacefully and in good faith."

Gainesville, Georgia, clergymen took their stand against amendment of the state constitution to permit transfer of public schools to private agencies. They asked Georgians to remain "calm and watchful should leaders seek to hurry them into any action not in keeping with their profession as followers of Jesus Christ."

Roman Catholics and the press

American newspapers aren't fair to Roman Catholics, men attending mass at St. Patrick's Cathedral in New York City were told this month. At a communion breakfast the men heard Leo R. O'Brien accuse such papers as the New York *Times* of "inaccuracies, distortions." (The *Times* printed a half-column report of the O'Brien charges.)

"The New York *Times*," said Mr. O'Brien, "has never missed an opportunity to malign Franco and distort news of Catholic Spain."

The *Times*—generally recognized as a model of accurate and impartial reporting—probably added to Mr. O'Brien's displeasure by a mid-March report from its chief foreign correspondent, C. L. Sulzberger. "The tragedy for Italy is that there was no Protestant Reformation here," Mr. Sulzberger quoted a prominent Roman Catholic teacher, Prof. Giorgio Buonfiglioli of Bologna.

Aim of the 1,700-word report from Rome was to explain why there is such persistent danger of Italy turning Red. Lack of a vigorous democratic tradition and smoldering resentment against the Roman Catholic clergy are major factors favoring growth of Italian communism, Mr. Sulzberger said.

Don't blame church for McCarthy

Stephen A. Mitchell was not an admirer of Senator Joseph McCarthy. As chairman of the Democratic National Committee he has had occasion to criticize the senator severely.

Mr. Mitchell is also a Roman Catholic (eight Democratic Committee chairmen in a row have been Roman Catholics). He did not want his church blamed for developing or sponsoring McCarthy. "I personally resent the transfer of his reputation to that of my church," said Mr. Mitchell at a St. Patrick's Day dinner.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Many non-Catholics, said Mr. Mitchell, "have come to feel that my co-religionists are in the forefront" of those who use un-American methods in their search for Communists. The result is a "revival of religious prejudice" regarding the Roman Catholic Church.

Mr. Mitchell specifically criticized a Baptist clergyman, Dr. Robert J. McCracken, who said in Riverside Church, New York City, this month that Senator McCarthy is "a member of a church that has never disavowed the Inquisition, that makes a policy of censorship."

PROTESTANT AMBASSADOR TO VATICAN

The West German Republic named a Protestant this month, Dr. Wolfgang Jaenicke, as its first ambassador to the Vatican. In the United States, where the Vatican embassy question had come up again, the Eisenhower administration promised not to appoint a Vatican ambassador. Richard T. Sutcliffe of the United Lutheran Church news department reported this in a radio newscast and said his information came from "a source inside the White House"

Church rally will be in Red Zone

German churchmen had persuaded the Soviet Zone government to let them hold their annual church rally in Leipzig. After more than two months of argument, German Communists consented to allow the five-day meeting in the East Zone city in July.

Aim of Protestant leaders is to hold together the East and West Germans throughout their membership in the church. "The church must stand above the dividing line," said Bishop Otto Dibelius. Several hundred thousand people are expected at the *Kirchentag,* with perhaps as many as 10,000 permitted to go to Leipzig from West Germany.

Anti-church pressure in the East Zone has again become "clearly discernible," said Bishop Dibelius at an Evangelical Church synod session in Berlin this month. School children are being urged to stay away from church meetings. Clergymen and religious services are under strict government supervision. Securing permits for church meetings has become difficult.

Persecution of the German church reached a climax last spring, but was suddenly relaxed on June 10. New pressure has built up since Jan. 1, said Bishop Dibelius.

Russians too easy on religion

Propaganda against religion is softening dangerously in Russia, young Communists were told in Moscow this month. "Anti-religious propaganda in the Young Communist League has been seriously weakened, and in some places it has entirely ended," said A. N. Shelepin at the League congress on March 20.

Youth League leaders, said Mr. Shelepin, are inclined to underestimate the "harmful influence" of the church on children and youth. As a result, considerable numbers of Soviet youth are

"falling under the influence" of religious ideology. He said there must be an end to such indifference toward church activities among youngsters. Atheistic propaganda must be strengthened so Communist youth may know "the truth" about religion.

The Young Communist League has 18 million members.

No Luther film in England

"Two of the most powerful agencies controlling the vast majority of our film exhibitors" have refused to schedule the *Martin Luther* film in England, said the *British Weekly*.

Reason given for blocking the picture is "that it would not be commercially successful." This reason is not convincing, said the *Weekly*. Most successful American films are shown in England. Among all films shown in the United States in 1953, *Luther* was in seventh place in box office returns.

"Refusal to screen *Martin Luther* in England will need more than the excuse that the film is a bad commercial risk," said the *Weekly*, "if the Protestant churches of Great Britain are not to believe that some other, less justifiable reason, exists."

"Luther" applauded in Germany

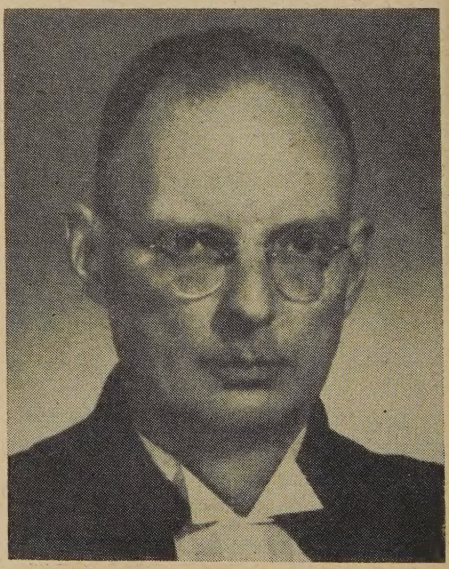
Film critics were loud in praise of *Martin Luther* as it started its screen run in Germany. Germans had been doubtful whether "the motion picture is the proper medium to present the religious convictions of Martin Luther," said the Hannover *Allgemeine Zeitung*. "This American film has completely solved this problem.

"Using theatrical devices sparingly," the newspaper reviewer continued, Niall MacGinnis "develops a Luther who is completely believable."

The West German Film Evaluation Bureau rated *Luther* excellent, and said "the difficult representation of events of such spiritual significance embodied in this theme has been very successful."

There had been a Roman Catholic request that the film be not shown in Germany, said Bishop Hanns Lilje. "If it is not possible to show a film like this in the Germany of today," he replied, "we might as well ring down the curtain, for the German nation would then be through. One effect of this film should be that each of the faiths should calmly and earnestly examine its own position. That could be only beneficial."

Bishop Lilje said that in presenting a film the German Protestant churches were not "looking for a fight, but we shall certainly stand firm for our right to express the evangelical point of view, and lay the facts of Luther and the Reformation before the people. I personally stand behind this marvelous film. May it be a blessing to our nation."



NEW BISHOP OF OLDENBURG

Dr. Gerhard Jacobi of Berlin has been elected to German Lutheran church office

TORONTO CONVENTION CHAPLAIN

Dr. Robert D. Hershey of New York City has been chosen as chaplain for 1954 convention of United Lutheran Church

Churches balk on loyalty oath

Most California churches signed the state loyalty oath by the March 15 deadline to qualify for tax exemption. A few did not.

An Augustana Lutheran congregation in San Jose, the Church of the Good Shepherd, was among those refusing to sign. "As members of a Christian church we believe in freedom, democratic procedure, the rights of the individual, and the obligation to be good citizens," the congregation stated.

Among reasons for not signing, said the Good Shepherd Church members, is that the oath is "part of the current hysteria in which some citizens consider it an act of patriotism to be suspicious of the patriotism of others."

Also, they said, the oath "seems to rest on an assumption that is foreign to the American tradition, namely, that a person or organization is guilty of an infraction unless he or it specifically declares otherwise."

The American Friends Service Committee in Los Angeles was a group refusing to sign the oath required by a new state law. "The AFSC believes that true citizenship and loyalty to our government cannot be achieved or tested by special declarations, affirmations or oaths," said committee leaders.

To qualify for tax exemption, nonprofit corporations such as churches and colleges must swear that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means or advocate support of a foreign government against the United States in the event of hostilities."

NCC wants Congressional reform

Calm, hard-hitting criticism of the policies of U.S. Congressional investigating committees came this month from the National Council of Churches general board. To cut down on publicity-seeking committee chairmen who seek "political advantage rather than basic facts," the NCC leaders proposed the organization of "a single joint Congressional committee for the investigation of subversive activity."

There are eight things wrong with the way some Congregational committees are now behaving, according to the NCC statement. 1) Individuals and organizations are "stigmatized" on the basis of "unsupported accusations and casual associations." 2) Citizens are forced, "under pretext of investigation of subversive activities," to testify concerning their personal economic and political beliefs.

3) Congressional committees are functioning "as legislative courts to determine the guilt or innocence of individuals." 4) Witnesses are denied opportunity to defend themselves by cross-examination of accusers.

5) A committee member or lawyer for the committee may "read into the record" defamatory material against a "witness" without requiring the accusers to confront the accused. 6) Congressional committees are usurping powers not granted to Congress by the Constitution. 7) Committee chairmen are operating without consulting with their committee members. 8) "Unverified and unevaluated data" are released from committee files in such a manner as "to help spread and give credence to malicious gossip."

Government gets out of bounds

The eight-alarm warning on the mistakes of Congressional investigating committees came at the time President Dwight Eisenhower and some Congressional leaders are trying to persuade Congress to reform its committee procedure.

There is real work to be done, the National Council of Churches leaders said this month, "in resisting the Communist threat." There is also a threat, said the NCC leaders, in the "growing tendency on the part of our people and their representatives in government to suppose that it is within the competence of the state to determine what is and what is not American."

"The American way is to preserve freedom by encouraging diversity within the unity of the nation, and by trusting truth to prevail over error in open discussion.

"The American way is to rely upon individuals to develop and express individual opinions. The American way is to depend upon the educational institutions to seek the truth, and teach it without fear.

"The American way is to look to the churches in the richness of their diversity to bring to the nation light and discipline from God to maintain a responsible freedom."

Clergyman wasn't Red

A Presbyterian clergyman, the Rev. John A. Hutchinson, was on trial before the House Committee on Un-American Activities this month. He isn't a Communist, never has been one, and said he has long preached "that communism is an evil thing which free men must resist at all costs." At present Mr. Hutchinson is a teacher at Williams College.

The clergyman was accused of belonging to the League Against War and Fascism from 1935 to 1937. In 1943 this organization was listed as a Communist front by the U.S. Attorney General.

Mr. Hutchinson said he belonged to the league in the 30's because he was alarmed by "the menace which Hitler presented to this country" and was disturbed about the anti-Semitism of the Nazis. "It seems to me now that the league was a washout," he said, "and the fact that it was a failure is testimony to the good sense of the American people."

Representative Donald L. Jackson, who questioned Mr. Hutchinson, said the House Committee had received "sworn testimony that several ministers were used by the Communist Party in Baltimore," where Mr. Hutchinson was an assistant minister in the 30's.

The informer from whom the committee got its story is Earl C. Reno, who said Mr. Hutchinson was one of two Union Seminary graduates sent to Baltimore by Prof. Harry F. Ward for Communist infiltration.

The committee tried to trap Mr. Hutchinson and another clergyman, the Rev. Joseph Nowak, by questioning each separately and implying that the other had made some sort of confession. Congressman Jackson denied the committee had resorted to deceptive tactics, but Hutchinson asserted that the record of the secret session would prove it.

CONGRESSMEN ATTEND NOONDAY LENTEN SERVICES

Just off Capitol Hill in Washington is the Lutheran Church of the Reformation (ULC) where congressmen, U.S. Supreme Court personnel, and others in service of the federal government are invited to noonday Lenten services this month. Photographed after a recent service were Representative Harold C. Hagen of Minnesota, Mrs. Clarence T. Nelson who was the speaker, and Pastor Lawrence Folkemer

Lutheran papers gain 55 per cent

In the eight churches of the National Lutheran Council there has been a 56 per cent gain in seven years in circulation of the official papers published in the English language. These periodicals are now reaching 55 per cent of the homes of these churches.

A survey by the News Bureau of the National Lutheran Council this month credited the eight periodicals with a total circulation of 424,329 copies per issue. Largest circulation is that of THE LUTHERAN, 143,000.

THE LUTHERAN increased in circulation more rapidly than any of the other Lutheran papers, but is among the lowest in the proportion of homes within its constituency which it reaches. The United Lutheran Church, for which THE LUTHERAN is published, is considerably larger than other NLC churches.

About one-fourth of ULC families now receive THE LUTHERAN.

And so forth

"Unless you are paying your minister at least 80 per cent more than you did in 1939, you are asking him to take a cut in salary," the Rev. Thomas K. Thompson told Presbyterians this month. Mr. Thompson is the church's director of stewardship. Decline in buying power of the dollar in 15 years requires an 80 per cent increase to keep salaries even. Mr. Thompson said Protestant church budgets "are not matching our prosperity."

Roman Catholic lawyers of the diocese of Lafayette, Louisiana, who deal in divorce or separation cases without permission of the church will be excommunicated automatically. The rule was announced at a diocesan synod. Another rule: anyone entering a bathing beauty contest will be barred from the sacraments, and will be readmitted only after writing an apology to be read at mass in the offender's parish church.

World News Notes

. . . AND SO FORTH

THERE MAY be a chance, at the Far Eastern Conference in Geneva in April, for the United States to reach an agreement regarding release of 32 U.S. citizens held as prisoners in Communist China. No American has been released in recent months. Among the prisoners is the Rev. Paul Mackensen, a missionary of the United Lutheran Church in America. There are other missionaries, businessmen, news correspondents, a merchant marine captain, and a civilian airline pilot.

YOKOHAMA, Japan's greatest seaport, is 80 per cent rehabilitated, since 1946. Population is over one million again, after dropping to 625,000 when the city was half-destroyed during the war. Now the port is again handling over 10 million tons of shipping each year, as Japan vies vigorously for her share in world trade.

The National Assembly of Chiang's China convened in Formosa on February 19. Of 1,525 delegates in attendance, about 1,200 (including alternates) now live in Formosa. Presidential election occurs every six years. Last time it was in China in 1948, and in 1949 Marshal Chiang fled before the Communists. Where will the National Assembly meet in 1960? Will Red China be in the United Nations?

WHEN GOVERNMENT-SPONSORED medical service was inaugurated in Australia five years ago, only 155 out of 8,000 doctors participated. Today the whole medical profession co-operates in treating 5 million people who are insured for both hospital and medical benefits. Total cost last year was about $70 million. Owing to earlier diagnosis and prompt treatment, it is foreseen that costs will decrease as national health improves.

Last year 33,671 students from 128 countries studied in the U.S., according to the Institute of International Education. They were scattered in 1,149 institutions of learning. Germans, Britons, and Greeks were most numerous from Europe. Mexicans and Colombians were most numerous from Latin America. Japan, China (in exile), India, and the Philippines were well represented. In general, foreign students are eager for technical training, but the biggest subject for all of them is America itself.

A U.N. survey reports one physician for 65,000 Indonesians, and one for every 51,000 Nigerians, as compared with one for every 750 Americans or 450 Israeli.

IN WEST GERMANY, according to The New York *Times*, there is one doctor for 500 persons, but only 1 for each 2,000 in East Germany where the illness index is on the rise. Many doctors have fled westward. However, it appears that the higher percentage of doctors in the West is not being fully used. Many are unemployed or engaged in nonmedical occupations. A high percentage of them work at low salary rates in university or pharmaceutical laboratories. The percentage in private practice is relatively low. The present law requires one doctor per 600 and one dentist per 1,250.

The U.N. also notes that the U.S. has one television for every 7.15 inhabitants. But, contrary to popular misconception, other countries have television also. In Great Britain there is one set for every 24 persons, in France one set for 704, in the U.S.S.R. one for every 2,400. TV is spreading in Latin America too, but with only one or two channels to choose from.

—STEWART W. HERMAN

MORE TAX CUTS?

TAX REDUCTION is edging out McCarthyism as the big issue in November elections. While the Republicans were busy prying loose the tentacles of the McCarthy octopus, the Democrats chose the question of tax policy as a strategic base from which to launch their all-out campaign for both houses of Congress. The result may be a two-front war, with Democratic proposals for further tax cuts as their most potent weapon.

The reason taxes are such a live issue is that they touch the "pocketbook nerve." With people worried about the possibility of a recession, the prospect of a reduction in taxes commands immediate interest. The question of what the effect will be on the economy is of less concern to most people than the immediate advantage to them.

Four million people would be excused from paying any income tax, according to the plan proposed by Democratic leaders. Putting such a plan into effect would be highly popular with a large segment of the voting population.

Three-cornered choice

THE ROOTS OF THE PROBLEM go back to the 1952 campaign, when rosy pictures were drawn of 1) a balanced budget and 2) tax cuts. Republicans hoped to achieve both by drastic economy in operating the government. When faced with the hard facts, the new administration found that 3) the need for adequate defense formed the third point of a sharp triangle. The "trilemma" was that not more than two out of the three could be achieved at one time.

After the Korean truce, it became apparent that defense needs must still have top priority. Even the "new look" in defense planning, with emphasis shifted to a mobile air force for mass retaliation, did not change the fact that the need for military security would dominate budgetary planning. Seventy cents out of every dollar would still go for defense.

THE NEW ADMINISTRATION reluctantly deferred its dreams of a balanced budget in order to keep the promises of tax reduction. The main fulfillment of this promise was to leave unchallenged the 10 per cent reduction in income taxes which was scheduled for January 1, 1954. This meant the loss of about $5 billion in revenue. Reduction of the excise tax on luxuries, plus other cuts aimed to encourage business investment, dropped the expected national income another $2 billion.

Here the Republicans would have stopped. But Congressional Democrats rallied around the proposal of Senator George of Georgia to increase personal exemption on income tax in 1955 to $800, and in 1956 to $1,000. This would take several billion more from the income side of the budget.

President Eisenhower met the issue head on. On March 15, the night which marked the income tax deadline, he went to the people on a special telecast. He contended for his belief that further tax cuts would mean too great a loss of revenue, and would wreck the chance of balancing the budget in the foreseeable future. He asked his hearers to forego this tempting tax relief for the sake of a sound economy.

To choose that date and to make that plea may have been poor politics. But it bore the earmarks of good statesmanship. It took courage to champion an unpopular principle in a critical election year. —ROBERT E. VAN DEUSEN

The Meaning of Christian Hope

By PAUL S. MINEAR

Representatives of American churches at Evanston Assembly will learn by listening alertly to others and to Christ

THE MAJOR THEME OF THE 1954 Assembly of the World Council of Churches is "Christ, the Hope of the World." The theme stresses the double fact that our Lord himself constitutes the hope and that the range of his work encompasses the world. The timeliness of this theme is beyond question.

Today's world is torn by violent crusades, each urged on by hypnotic dreams of new Utopias. In their wake are millions of men who are numbed by despair and paralyzed by the fear that all hopes may be false. In most countries, the majorities oscillate somewhere between fanaticism and apathy, bewildered to different degrees by the discovery that "the name of their world has changed from home to horror" as Christopher Fry said. Any message that gives genuine hope to such a world is unmistakably relevant.

YET THE MESSAGE ACTUALLY proclaimed by the churches is often quite irrelevant. Why is this? One reason lies in the fact that the churches have themselves been pervaded by the world's turmoil. They have lived so close to the world that within them may be found advocates of every Utopia and refugees from every conflict, together with the phlegmatic, the confused and the despairing.

Within the churches are people who entertain every conceivable form of temporal expectation. It is true that they confess a single allegiance to Christ as Lord. But how does this Lord provide a single hope for believers who hold tenaciously to competing earthly hopes? Do churches agree in hailing Jesus Christ as the world's hope? Then this very agreement obligates them to explore the links between this single hope and all those conflicting desires which have turned His world into a gigantic battlefield and graveyard.

It should be obvious that no believer and no denomination is qualified to give more than a fragmentary and distorted account of this one hope. We are all too immersed in mundane anxieties. In few other areas of thought are we so deeply influenced by non-theological factors such as a materialistic society and a secularized press. The power of these influences is often in inverse proportion to our awareness of them.

Churches that live on opposite sides of contemporary curtains will not grasp the glory of their common inheritance until they break out of their isolation and talk with one another about their common hope. Each church urgently needs the help of all other churches. Each must listen alertly to the other, especially at the point of greatest divergence. Any genuine conversation about "Christ the hope" will quickly cross boundaries formed by national and economic self-interest. It will lead away from trenches dug by traditional rivalries and ancestral disputes. It

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Dr. Minear is a member of the faculty of the Andover Newton Theological Seminary in Massachusetts.

will impel every participant to hold more gingerly to hopes which have been long cherished, and to respond more eagerly to hopes that have been long neglected. This is what has been happening in preparations for the Second Assembly.

ONE OTHER THING has been happening. Whenever this conversation *about* Christ as our hope has developed into a conversation *with* Christ, he has himself turned the mind of the churches away from preoccupation with ecclesiastical matters toward that world which he loves. What we say to this world may be garbled and ineffective, but what he is saying to the world of which he is the only hope—that is of ultimate importance.

How does he counter the frantic impatience of Utopians and deal with their self-willed schemes? What does he offer to the frustrated and the despondent as a promise that can never be broken? How does he reach the common people—anxious, baffled and hurt—with a healing trust that produces patience and joy?

When it is Christ who poses such questions, his church discovers that what is the timeliest theme also becomes the most difficult. In the American scene these difficulties are unusually formidable. Some of us have so neglected the theme that our thoughts are too vague to enable us to contribute anything. Some of us have emptied the theme of relevance by limiting attention to an other-worldly millennium of pure bliss, open only to a tiny group of the elect. Some of us have destroyed hope's transcendence by making it equivalent to the success of our desires for society. Some have pauperized the one hope by preaching a Lord who serves merely as a solvent for mental distress, a panacea for domestic quarrels, or a guarantee of individual survival.

WHAT, AFTER ALL, IS AN ASSEMBLY of the World Council? It's much more than an interdenominational parley, where churches engage in international debate. At Evanston the churches will come together for worship, kneeling together with all their parochial hopes under the cross of their one Lord.

He calls them to consider together the message and mission which he has entrusted to them. He summons them to proclaim his promise and his hope. Where this happens no Assembly can remain merely an occasion for ecclesiastical bargaining. And no desires for the world or despairs of the world can remain unchanged by the strange judgment exerted by his cross. For it is only as Judge of the world that Christ becomes the hope of the world.

Are American churches prepared for so radical a testing? Not unless the miracle of faith is repeated in our midst. Not unless we listen again to the primary declarations of the Gospel. Not unless our confidence is solidly built on what God has begun, is doing, and will complete in Christ. He is victor alike over the greatest fanaticism and over the greatest despair. To him belong all men and groups of men, whether they are hypnotized by earthly goals or paralyzed by apathy.

A Church in which the miracle of faith is renewed will receive power to proclaim a hope that is indestructible because it is anchored in an actual reconciliation of the world to God, a reconciliation even of our peculiarly American segment of the world—with its press and its schools, its sports and its hospitals, its commerce and its politics. The Evanston theme, discussed with candor and contrition by churchmen from all countries, will illuminate once again the basic severity and the basic mercy of the gospel of Christ.

WOMEN SPEND THE FAMILY'S MONEY

How to use this economic power to foster spiritual and material abundance will be theme of May Festival program

IN TYPICAL AMERICAN families, mother takes the car to the supermarket several times during the week to fill up the family larder. On the same trip, she may buy new shoes for Johnny or a new coat for Susan.

Even the major family purchases are usually engineered by the lady of the house. Manufacturers of household appliances gear their promotion to the "woman's angle" and auto makers emphasize pastel colors and matching upholstery—not for the mechanically-minded male so much as for his wife! When some improvement is needed around the house, it is often attended to only at the insistence of the housewife herself.

"Our living room needs new wallpaper badly, John," she will say many times over before the proper impression is made on the lord and master of the house. And finally he will acquiesce and suggest "Why don't you call a paperhanger and pick out the paper you like? You know you'll have the final say anyhow!"

THERE MAY BE EXCEPTIONS to these practices, but economic surveys bear out the fact that in this country women do most of the buying. Women in most cases manage the family budget. Women control the spending by their emphasis on the family's needs and household improvements.

Since women control so much economic power, how can Christian women best use it to create a more abundant life both spiritually and materially?

That's the problem that church women in hundreds of communities will begin to examine in May when the theme of the annual Fellowship Day observance will be "The Christian Woman's Trusteeship."

May Fellowship Day is an annual event sponsored by the United Church Women on both a national and local level. In addition to worship programs, it usually is observed with community-wide luncheons or other meetings.

To make the event more than a social gathering, Mrs. Spann Milner, president of the Atlanta Council of Church Women and chairman of this year's committee, suggests that it be made a time when women can "demonstrate our love of God as expressed in service to our community." With this aim, church women will be asked this year to examine their role in the nation's economic life—as consumers, as citizens, as homemakers, and as good neighbors.

AS CONSUMERS, women will be asking themselves questions such as these:

"How can we reconcile the old virtues of frugality and simple living with a society where mass prosperity depends on mass production and mass consumption?"

"If we limit our family's purchase of goods, how will this affect the jobs of workers who produce these goods?"

"How much does high-powered advertising influence our notions of what we need to buy?"

"As employers of household help, are we sensitive to our responsibilities for wages, hours and working conditions?"

The answers to these and similar questions will become part of a nationwide study of consumer ethics being undertaken by the National Council of Churches Department of the Church and Economic Life, in its series of studies on ethics and economics in U.S. life.

In some communities part of the observance will be a specially written skit, "Shoppers for Abundance," geared to the relation between the goods women purchase and the effect their buying has on the workers who produce these goods.

THE BASIS OF THE CHURCH WOMEN'S concern about economic problems, Mrs. Milner emphasized, is their concern for individuals and families and their welfare. As Christians, she stressed, "we stand squarely behind the right of every household head to a decent job, and the right of every family to food and clothing and a warm home."

Further, she pointed out, the women are actively interested in such community problems as housing and child labor legislation. "We should see that in our communities no family has to depend on child labor to balance the budget," she noted. "Things like these are part of women's role as good neighbors, wherever they may live."

In the four-part study, the women will also consider the part they play at home, in the attitudes they teach their children. "Children learn their attitudes toward money and economic problems by sensing the attitudes of their parents," Mrs. Milner commented. "And they soon learn that money plays an important part in everyone's life."

THE CHURCH WOMEN WILL ASK themselves some questions about the attitudes they are teaching their children about money, such as "Do I try to get something for nothing?" "Does money symbolize power and success to me? Do I try to use it as a weapon at home or in organizations I belong to?" "Do I resent money paid for taxes? and, if I do, does this make for a responsible attitude toward government?"

The women will also ask themselves what their children learn at home about attitudes toward minority groups—whether their parents really accept members of other races in church, or as neighbors. Finally, they will take up the question of how they can most effectively play their part as economic citizens.

At the United Church Women's National Assembly last October, the women put themselves on record in favor of freer world trade, technical assistance for overseas areas without military strings attached to aid programs and distribution of U.S. surplus food to the hungry in our own and other lands.

In the May observance, the women will ask themselves how they, as citizens, believe these aims can be achieved. Questions about which they are thinking seriously are whether it is ethical to restrict production of food; whether price supports and surpluses are valid; how tariff barriers can be lowered so that friendly nations can sell more goods to the U.S. and in turn be able to buy more goods from U.S. producers.

"Those whose energy, ability or just plain hard work has brought them success, must regard their success as a trust," Mrs. Milner commented. "A steward remembers that she possesses nothing, but holds all that she has in trust, and is responsible to God for the way she gets and the way she uses her possessions.

"Every woman's ability to do something which contributes to the needs of others is a divine gift. Every woman who accepts this trusteeship must look for increased opportunities for service."

TEACHING AND PAINTING

ARE THE TWIN LOVES

OF RALSTON THOMPSON,

ARTIST AT WITTENBERG

By MERALD E. WROLSTAD

Lutheran college in Ohio is proud of fine arts program developed under his guidance

PROF. THOMPSON AT WORK
Only design and structural rhythm are constant

TO MEET RALSTON THOMPSON, lanky and personable head of the Wittenberg College fine arts department, you would very likely have to interrupt one of his conversations. For, having joined his conversational circle, it wouldn't take you long to discover that Teacher-Artist Thompson likes to talk with people.

Drop in at Blair Hall, home of the fine arts department on the Wittenberg campus, and you're almost sure of running into Professor Thompson holding a discussion with students in the hall. Attend one of his art classes and likely as not you'll find that the conversational tone persists. Then question a few students and you'll learn that his informal and relaxed classroom manner has made many of them more than eager to register for follow-up courses.

PROFESSOR THOMPSON'S teaching speaks for itself. He came to Wittenberg in 1941 to head the department of fine arts. Under his direction the department has grown to be one of the largest and strongest at Wittenberg.

Packed into his teaching you'll find more than just the bare essentials of art history and the fundamentals of art craft. Somehow his lectures always work around to the broader, interdepartmental aspects of art, aesthetics and education.

Any student will find a ready answer to any question, for Professor Thompson has been known to spend a class period, if necessary, on a single query of sufficient interest to the whole group. Given his choice, however, he would probably prefer a half-hour's conversation over a cup of coffee in the student union.

ONE OF THE THINGS you'll soon find, too, is that Thompson doesn't always rely on or agree with the so-called art "experts." He teaches with an authority and sureness that come only from personal experience in all phases of the fine

arts. Artist Thompson's "circle of art," as he calls it, has taken him through study in five American colleges and universities and five foreign countries, and has brought him through a series of changes in his basic beliefs about art. It has also brought him an arm's-length list of honors for his paintings.

The journey started when he was graduated from Wittenberg in 1925. "It was as though I were a camera," he says, "just copying what I saw. Today I'm still painting nature as it stimulates me, but quite differently than before.

"After a few years of this naturalistic type of painting, I began to question its validity and gradually concluded that design or structural rhythms are the only constants in the visual arts.

"I began to paint the way I *perceived* nature rather than as I saw it. It took me four or five years to forget the inhibitions of purely descriptive thinking and painting. Those years comprised most of my journey around the 'circle of art' and in the process my work went something like this: from describing nature to patterning nature in academic formations and finally to this present period, a concern for and return to nature in all its aspects. I trust that all this is not just a circle, but rather a spiral progression."

PROOF THAT THOMPSON is spiraling are his winning records. National exhibitions from California to New York to Louisiana have shown his works and

THOMPSON SEASCAPE
Nature stimulates him

HE HAS A "NATIVE FEELING FOR THE AMERICAN COUNTRYSIDE"
Sometimes it rises to the pitch of poetry

fifteen times since 1945 his oils and water colors have won first or grand prizes in major exhibitions. This record has stamped him as an artist of accomplishment, just as his expanding fine arts department at Wittenberg shows he is a fine teacher and progressive administrator.

Thompson had new honors bestowed on him when he was invited to become guest instructor at the Cincinnati Art Academy for the second semester of the 1949-50 school year.

OF THOMPSON'S ARTISTIC creations, Philip R. Adams, director of the Cincinnati Art Museum, has this to say:

"There is a native feeling for the Ohio countryside in Ralston Thompson's paintings; for the American countryside, it might be better to say, since he has traveled well over the whole continent. But in Ralston Thompson's case it is more than a commonly-held native sense of landscape. Always interpretative, it often rises to the pitch of poetry. For many painters this would be enough. Ralston Thompson, however, reinforces this quality with a remarkable grasp of abstract structure, that architectural aspect of painting which is being studied as an end in itself by many contemporaries. Lyric observation combined with formal construction is a theoretically ideal blend. In Ralston Thompson's paintings and drawings the theory proves itself."

It would be a moot point if the question were to arise whether Thompson's first allegiance is to teaching or to art. In watching this artist and teacher converse with his students on the Wittenberg campus, you are witnessing an unbeatable combination of the two.

ART HAS AN enemy called ignorance.—BEN JONSON

THIS CARIBBEAN CONGREGATION IS 288 YEARS OLD

BUT LAST FALL IT USED "THE LUTHERAN" AS A

NEW THEME FOR LOYALTY SUNDAY

By PAUL WILLIAM SCHUBERT

A 9-foot-high magazine cover provided the doorway to a display of the church's activities and aims

"WHAT'S THE BIG ATTRACTION today at Frederick Lutheran Church?" passersby might have wondered one Sunday last November. Hundreds of people were climbing the steep steps leading into the historic 160-year-old house of worship. For Lutherans on St. Thomas in the Virgin Islands, it was Loyalty Sunday!

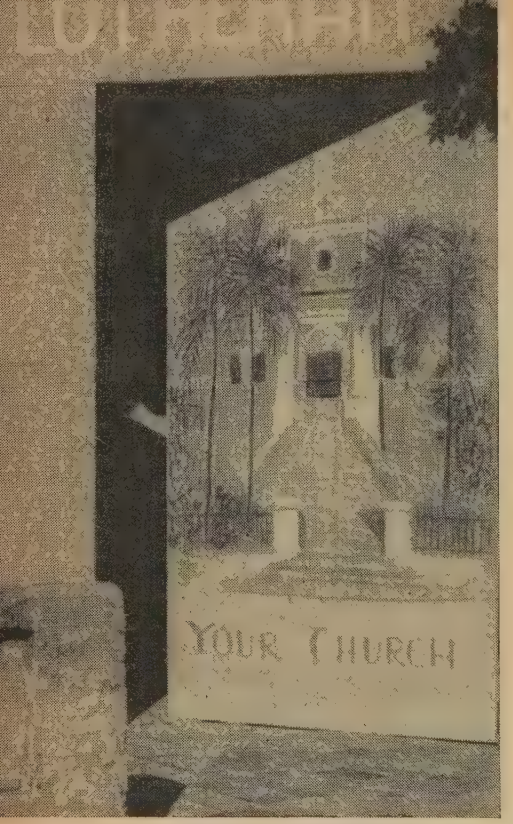
There are five Lutheran congregations in the Virgin Islands. The largest, located at Charlotte Amalie on the island of St. Thomas, is Frederick Church. It was founded in 1666 and is at present served by Pastor Merle G. Franke. The Virgin Islands are English-speaking U.S. possessions in the Caribbean and the five congregations are members of the ULCA Caribbean Synod. But last November something new took place in the 288-year-old Frederick congregation.

WITHIN MINUTES AFTER the close of regular morning worship, a staff of guides was leading small groups of people into the large, terraced yard behind the parish hall, and through a nine-foot replica of the cover of THE LUTHERAN. The guides pointed out the property improvements made with offerings contributed during the year commemorating the 160th anniversary of the construction of the church building. But much work remained to be done, the guides remarked, as they pointed to further needs in landscaping and to the weather-beaten appearance of the rear of the parish hall.

The huge LUTHERAN cover served as a doorway to the Loyalty Sunday exhibits and displays in the parish hall. It set the theme for the program as well; for each of the sections drew an appropriate name from a LUTHERAN feature. Just inside the simulated cover, four subscription clerks met each of the guided groups and gave a short booster talk for the magazine. A sign with the words "News in the Church" marked the entrance into the room where members of the Women's Missionary Society, the two Luther Leagues and the Brotherhood were distributing literature and answering questions.

THE LINE MOVED INTO THE main hall of the parish house to read the "Story of the Week." It was the story of church finances—the needs and how they must be met. The story was told on a series of posters proclaiming "pledging," "tithing" and "the church budget for 1954."

A small table labeled "Personal Problems Clinic" served as a desk for Earle Francis, secretary of the church council and chairman of the Loyalty Sunday workers' staff. Mr. Francis was ready to answer questions and take care of emergency needs during the course of the program. "The Story of the Week" assumed a very practical aspect in front of ten tables where pledge cards were filled out.



ENTRANCE TO THE EXHIBITS
THE LUTHERAN *was the door*

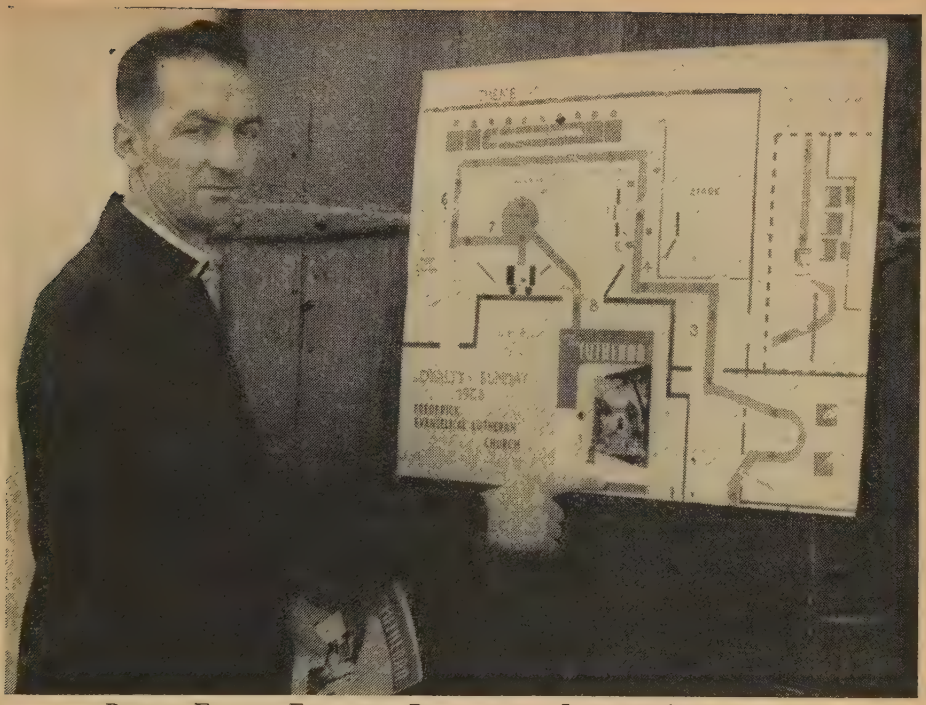
A sign just opposite the last pledge table carried the invitation, "Eats and Treats —this way." The larger portion of the hall was soon filled with Lutherans drinking coffee or cocoa and munching on tasty sandwiches. They were chatting with friends or looking over a twenty-eight-foot "Church News Notes" (from "*World* News Notes") display of photographs and posters.

Prominent three-foot letters, LWA, drew attention to a table piled high with Lutheran World Action tracts and dime folders in the center of the lunching crowd. Opposite the exit stood an easel with a poster inscribed "In Conclusion," where a sheaf of mimeographed facsimiles of an "In Conclusion" editorial was stacked.

FOR THE PAST THREE YEARS Frederick Church has carried on an Every Member Visitation to bring the facts of its accomplishments and needs to every Lutheran home on the island. The EMV had produced results. "But," asked the stewardship committee, "will we be riding a good program too hard if we choose EMV again in 1953?" So a new way of boosting interest in the work and support of the church was sought. The committee suggested this Loyalty Sunday program. With the approval of the church council, the machinery was set into motion in September, eight weeks prior to the actual Loyalty Sunday date.

There were two big steps to be taken: first, publicity for Loyalty Sunday; second, the actual arrangements for the program itself. The first step was met by an intensive campaign. Paragraphs explaining Loyalty Sunday and the meaning and spirit of the word "loyal" appeared, for six weeks, in each copy of the Sunday church bulletin. The October and November issues of the "Good News," the monthly parish paper, carried articles boosting the approaching day. A dozen different Loyalty Sunday tracts and letters were sent out to the congregation. On each of the four Sundays in October a different prominent layman in the congregation gave a five-minute "loyalty" talk. Since the morning worship service of Frederick Lutheran Church is broadcast over a local radio station, these short talks reached an island-wide audience.

THE MONTH OF OCTOBER was one of intensive calling for the pastors. It was planned to cover the entire Lutheran population (there are about 600 adult Lutherans on St. Thomas, active and nominal), not once, but *twice!* For the



PASTOR FRANKE EXAMINES PLAN OF THE LOYALTY SUNDAY TOUR
Guides led small groups through each section

two pastors to shoulder this task alone was impossible. A Loyalty Sunday staff of 70 persons was selected. During three evening "workers' sessions" they were briefed on the program. These workers went on pre-Loyalty Sunday visits and conducted the program itself.

The Loyalty program of the morning was repeated on a smaller scale in the evening, following Vespers, to accommodate those unable to attend the morning service. In spite of the large attendance on the appointed day, a number didn't attend for various reasons. Teams of visitors sought these people out at their homes during the following two weeks to receive pledges and explain the congregational program for 1954.

WITHOUT QUESTION, Loyalty Sunday at Frederick Church was a success. Tangible evidence of it could be seen in the large number attending the morning worship, in the pledges, and later in the rise of interest in the auxiliaries (membership increased in each, notably in the WMS). In some areas, the program did not meet the original high hopes. Many persons who attended the program failed to make their pledge on that Sunday. Yet, more people than ever had become acquainted with the property improvement projects and the financial budget.

The impression of a stirring worship service and a moving, interesting program remains in the minds and on the lips of the parishioners today. On an ordinary Sunday in November, 500 Lutherans on a little island in the Caribbean Sea responded to the call for a show of loyalty. Inside the cover of THE LUTHERAN they saw their own church.

Church Holds Firm in Troubled Trieste

By J. IGOR BELLA

Congregation in Balkan port weathered many storms and now is a haven for refugees from Iron Curtain

NOT MANY LUTHERANS are to be found along the shores of the Mediterranean Sea. The Reformation movement did not penetrate deeply into the three peninsulas that extend southward from the European continent. Spain and Portugal remained solidly under the domination of the Roman Church. Italy was until recently another Roman Catholic stronghold. The Balkan States were chiefly Roman or Greek Catholic.

Small settlements of people from northern Europe, plus a few native converts, therefore compose most of the Lutheran constituency in the seaport cities of the three peninsulas. But there is one exception.

THE CITY OF TRIESTE, now a focal point of world interest because of the conflicting claims for its possession made by Italy and Yugoslavia, is the home of a flourishing Lutheran congregation, now 180 years old. Through peace and war, despite changes of government, it continues to be the spiritual home of many.

For 700 years Trieste was connected with the Austrian empire and for a while was the empire's only seaport. As such it became one of Europe's busiest ports and traded with the whole world. In 1918 Trieste became part of Italy. In 1947 it was set up as free territory under the jurisdiction of the United Nations Security Council, which some months ago decided to give the city proper to Italy.

There were Lutherans in Trieste soon after the Reformation. Businessmen from South Germany settled there. Others came from all parts of the Austrian empire. Because of the busy port, many sailors from the northern countries also came, especially from Denmark and Sweden.

FOR MANY YEARS NO organized Lutheran congregation existed in Trieste. Since Lutherans could not be buried in the Roman Catholic cemetery, the first concerted effort of the Lutheran group was to gain permission from the government to purchase a cemetery. This was accomplished in 1763 and the cemetery still belongs to the Lutheran congregation.

During the reign of Empress Maria Theresa the Lutheran group tried hard to gain permission to hold services and form a congregation. They gained it only toward the close of her reign through the influence of her tolerant son, who later became Emperor Joseph II. The congregation was founded on Feb. 21, 1778. The imperial order said that permission to found a congregation is granted, but all noise must be avoided at the divine services!

In 1782, permission was given to the congregation to build a church with tower and bells and an entrance from the street. This was a great achievement because at that time the Protestants in the Austrian Empire had no such privileges.

Dr. Bella is representative in eastern Europe for the Lutheran World Federation.

The Patent of Toleration, published in 1781 by Emperor Joseph II, permitted Lutherans, Reformed and Orthodox groups to form congregations where they had one hundred families; but they could not build churches with doors facing the street or with bells and towers. The congregation purchased an old Roman Catholic church. After six years, however, a new church was built in pure Gothic style. Even today it is one of the most beautiful churches in Trieste.

In 1835, the congregation founded its own Lutheran parochial school which lasted until 1938. Until 1918 the congregation belonged to the "Oberkirchenrat" in Vienna. It was then independent until in 1948 it joined the newly-formed Lutheran Church of Italy.

TURBULENT YEARS BEGAN for the congregation during the last war. The church was almost destroyed twice. First a grenade hit the tower and broke a piece out of it. Then a bomb fell on a nearby building and the air pressure and splinters broke all the windows of the church. However, the church escaped major destruction. During the war the church also lost many of its members. It had 2,500 baptized members before World War I. Today there are only 720 and these are impoverished people.

In 1948 a new opportunity came to the church. Trieste became one of the cities where refugees from behind the Iron Curtain flocked in thousands. The government established three camps for these refugees in Opcina, San Sabba and at the former prison Gesuiti. In 1952 there were about 7,000 refugees in these camps from all the countries of the East —Russians, Germans, Bulgarians, Hungarians, Yugoslavs. Half of the German-speaking group—between 300 and 600 people—was Lutheran.

The Trieste congregation takes care of the spiritual ministry to these people. The pastor teaches religion, conducts Bible instruction and holds services. He prepares the children for confirmation. The refugees attend the church in Trieste regularly.

In 1951 I had the opportunity to hold services at the refugee camps. About 120 people were present in the community rooms of the camps of Opcina and San Sabba. These refugees receive clothing and food from shipments sent by Lutheran World Relief. The Service to Refugees is also contributing toward the upkeep of a pastor whose main duty is spiritual ministry to refugees.

THE LUTHERAN CHURCH of Trieste was long used as the place of worship of the American Protestant community. The American military aided the congregation in many respects, especially by the installation of central heating and indirect lighting system in the church.

Not far from the church is the so-called Christian Home, a hospice founded by the Countess de la Tour, which is conducted by Lutheran deaconesses. In the eighty years of its existence, this hospice fed and gave shelter to many. It was overfilled with refugees during the year 1951-1952. Through the aid of the U.S.A. Committee of the LWF the congregation has been able to purchase an additional home which is being used partly as Old Age Home, partly as Kindergarten for refugee children.

The congregation of Trieste occupies a strategic position. Although impoverished because of political and economic circumstances, the members are faithful and are supporting their church to the best of their ability.

In the turmoil of today the Lutheran Church in Trieste stands fast—preaching the Gospel of Jesus Christ and administering the Sacraments.

TWICE BLESSED

By VIOLA L. SCOTT

Some big changes took place in the bakery after Mama Schmidt died, but she would have approved

PERHAPS YOU HAVE SEEN Papa Schmidt sitting on a little stool outside the big glass window of his bake shop. Papa sort of "overflows" anything on which he sits. Perhaps you have also noticed that Papa keeps a sharp eye on all the little boys and girls who press their noses against the glass. They watch Papa from a corner of the eye. They never can tell whether he is watching them or not because there is so much smoke from the big pipe in his mouth. Sometimes he will make a quick motion with his thumb, and a child will skip inside the shop and up to a plump, smiling woman behind the counter.

Papa was not so amiable ten years ago. One hot July day everything went wrong. Two of the clerks had to go home, sick from the heat. The icebox stopped running so that the cream and custard-filled pastries all spoiled. On top of that the head baker and one assistant failed to come that evening, which meant Papa and his wife would have to do most of the baking for the next day.

EMMY, THE GIRL WHO WASHED the kettles and pans, raised a soapy hand from the dishwater and rubbed her steaming forehead on the sleeve of her damp blouse. Mr. Schmidt had stepped outside for a breath of air, so Emmy dared to pause for a moment. She leaned her head against one of the cabinets, wondering how she would ever get through her work. The room was like a furnace. The heat made her so ill that even the wonderful aroma of baking food sickened her.

She straightened up with a start as Mrs. Schmidt said, "Emmy! Are you all right?"

Emmy's heart, which had begun to hammer with fright, quieted down as she realized it was Mrs. Schmidt and not her husband who had found her standing idle.

"Sure. Sure." Emmy tried to make her voice sound light and reassuring. "It's awful hot tonight, ain't it?"

Mrs. Schmidt peered over the tops of her bifocals.

"Did you have supper before you came to work?" she demanded.

"I—I wasn't hungry. The heat an' all."

MRS. SCHMIDT WALKED OVER to a tray holding odds and ends of bakery that had not been sold that day. She picked up a jelly-filled Bismarck and a butterhorn and thrust them at Emmy whose eyes grew big with longing.

She was raising the butterhorn to her mouth for another bite when Mr. Schmidt came in.

"Vat's dis!" he bellowed, his eyes staring in disbelief at the food in Emmy's hand. He always spoke with an accent when he was surprised or upset.

"Mrs. Schmidt—" Emmy choked.

Mr. Schmidt turned on his wife. "You are always so generous, Mama," he said, but his voice was heavy with sarcasm.

"But it's only day-old bakery," Mrs. Schmidt protested.

Mr. Schmidt drew himself up to his full height as if she had insulted him. Everyone knew Schmidt's pastry was so good that even day-old bakery sold for three-quarter price instead of the usual half.

Mrs. Schmidt was the only person who ever dared to stand up against her husband and now she too drew herself up, stiff and straight of back like a commanding general. Only Mrs. Schmidt was so tiny that the top of her head scarcely reached her husband's chin.

"EMMY WAS HUNGRY," she said defiantly. "By the time she feeds her six children she never leaves enough for herself."

"Zix!" Mr. Schmidt looked at Emmy in surprise. "She's just a *kleines maedchen.*"

"I'm twenty-five," Emmy said meekly.

"And your husband? I suppose he's too busy driving around town fast in one of those cars to take care of his family." Mr. Schmidt made a zooming motion with his big hand. "That's the trouble with young men nowadays," he shouted. "No time for business. No time for work. Always play, play, play!"

He turned to his wife in indignation. "Henrich and Willem should be here mit us tonight, helping. Und vere are dey?"

Mrs. Schmidt opened her mouth to reply, but he had turned back to Emmy just in time to hear her say in a low voice,

"My husband's dead."

That seemed to take the breath out of Mr. Schmidt.

"I zee," he said slowly. "Vell, eat the butterhorn." He waved his hand in a magnanimous gesture. "You already took a bite anyhow."

Emmy eyed the Bismarck in her other

hand, and wondered whether she ought to put it back, but she was really very hungry tonight.

Mrs. Schmidt spoke severely to her husband.

"If you went to church, you would know what the Bible says about 'bread upon the waters.' "

"Ach, church!" Mr. Schmidt was disgusted. "That's for women and children."

When he was out of hearing, Emmy turned childish round eyes on Mrs. Schmidt.

"Don't he go to church, ever?" she asked in an awed voice.

Mrs. Schmidt's chin trembled a little and she raised her blue-checked apron to cover her mouth for a moment. "He used to. Before we came to live in America. But since we are here he thinks of nothing but money." She sighed. "First he had to save for his own bake-shop. Then it was save, save, save for something else. A new machine, new kettles. A bigger shop."

She patted Emmy's shoulder. "Eat up, child. You're nothing but bone." And she squeezed Emmy's thin arm.

MR. SCHMIDT WAS A LITTLE KINDER after that and to show her gratitude Emmy would often help with the baking when they were shorthanded. Sometimes on Saturday she would help out front, though she was a little slow at making change. Mr. Schmidt never paid her anything extra, but he would give her a little cake or a broken pie, carefully picking out ones that would not sell anyway.

Sometimes the Schmidts' second son, Willem, would help on Saturday. He always spoke pleasantly to Emmy. Once, when she laughed at something he said, he seemed pleased that she thought him clever. He began to spend more and more time in the shop, and Mr. Schmidt was happy.

BUT ONE DAY THE BAKERY was closed. The green shade on the door was pulled down, and the display cases stood neat and empty. There was a big wreath of flowers at the side door which led upstairs. A wide purple ribbon had little gold letters pasted on it to spell the word "Mother."

Emmy went to the funeral. Afterwards, feeling lonely, she slipped into the silent bakery kitchen and wandered around. She touched Mrs. Schmidt's blue-checked apron hanging near the door. It was always left there, to be handy whenever she wanted to "put my hand in the dough a little," as she said.

When Emmy turned to put out the light and go, she saw Mr. Schmidt sitting on a chair near the ovens. For a moment she was afraid, but he looked so sad and lost that Emmy came to him and laid her hand gently on his arm.

"It was a real nice funeral," she said in a soft voice. "The church was full."

Mr. Schmidt shook his head.

"Jah. Lots of people. Everybody liked Mama. There won't be so many when I go."

Emmy made a little dissenting sound and Mr. Schmidt's big warm hand patted her arm. "You're a good girl, Emmy. Mama she liked you. You liked her, *nicht?*"

Emmy nodded. "I'd like to do some-

thin' for you, Mr. Schmidt. Maybe I could clean the house or somethin'. Things get sorta outa place when somebody's sick, 'specially when it's the woman."

MR. SCHMIDT LOOKED at her gravely and said, "The boys and I will need someone to look after us, I guess. Maybe you could do the cleaning and cooking?"

"Button up good," he added as she started for the door. "It's cold out tonight."

His eye roamed around the pleasant and familiar room. A tray of baked goods stood on a table. He waved his arm toward it.

"Maybe you'd better take that along. It's two days old now, of course," he said apologetically.

"Oh, that's all right, Mr. Schmidt," Emmy said happily, putting it into a bag. "Your stuff is so good it tastes elegant even a week old."

Mr. Schmidt smiled a subdued but happy smile.

"Oh, and Emmy. Now that Mama's not here any more—" His voice quavered like a reed, and almost broke. "Maybe you'd better see that somebody gets the day-old bakery. Same as she used to."

AS I SAID, PERHAPS you have seen Papa Schmid sitting on a little stool outside the big glass window of his bake shop. And perhaps you have noticed that his thumb motions always to the skinniest children and those with the poorest clothes.

"Emmy!" a clerk protested one day to Papa's new daughter-in-law. "You gave that little boy the last of the cream doughnuts and Mrs. Schultz hasn't been in to get hers today yet."

Emmy laughed. "So tomorrow she'll come early and buy twice as many to be sure it don't happen again."

She smiled at Papa Schmidt as he got up heavily from his stool and came to stand in the doorway. He took the fat little pipe from between his smiling lips and beckoned toward the boy skipping happily down the street.

"He's getting a little fatter now, *nicht?*" he asked, with a twinkle in his eye.

"Yes, Papa," Emmy answered, with a happy laugh. "And now you'd better get ready for church tonight."

She began to put the unsold bakery on a big tray as Papa pulled down the green shade on the door.

"Business was good today, *nicht?*"

"Wonderful!"

Papa puffed hard at his pipe, and the smoke swirled in a soft spiral like the clusters of whipped cream on tarts.

"The more we give away these days the more we seem to prosper," he said reflectively.

Emmy looked up at him with a tender smile.

"That's right, Papa. That's how Mama always said it would be."

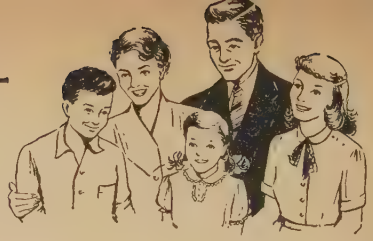
"Jah. You think maybe she knows, and is happy?"

Emmy put her arm around his neck, and rubbed her young cheek against his. With the faith and simplicity of a child she said softly, "She knows."

IF WE TREATED newborn babies as carelessly as we treat newborn Christians, the infant mortality rates would equal the appalling mortality of church members. The obstetrician must be followed by the pediatrician.

—GEORGE E. SWEAZEY in *Effective Evangelism* (Harper)

FIVE MAKE A FAMILY



FREE WILL OFFERING?

"TIME TO GET the Lenten bank!" Karen announced, jumping up from the supper table. Dan had just handed out the weekly allowances and Karen was taking no chances on Susie and Pete letting the money slip through their fingers.

"Born to be a stewardship secretary or treasurer of the Missionary Society, I can see," remarked Dan.

"This is getting heavy," reported the self-appointed keeper of the bank. "We can start on another pretty soon." Each of the children had received a bank in Sunday school in addition to the one we got in the mail. We had decided it would be better to fill them one at a time, rather than put a little individually in each. I don't know about other families, but in ours that procedure would lead to an unhealthy sort of competition. Karen has a tiny tendency toward smugness, as it is, and since her allowance is larger than Susie's and Pete's we were afraid spiritual pride might undo the good she got out of making some sacrifice.

"I WANT TO PUT my pennies in first," announced Susie, leaning forward so that her bib dipped in her dessert plate.

"O.K." Karen held out the bank for her. "Pete can be next."

Pete seemed to have other ideas. He squirmed in his chair, clamped his lips tight and shook his head.

"You mean you don't want to be next or you don't want to ante up at all?" his sister demanded in the mixture of everyday English and cowboy lingo which all her friends use.

Pete opened his lips far enough to say, "Not at all."

"But for goodness sake, why not? You know we decided to all pitch in during Lent and not buy candy and junk."

"I'm not gonna buy junk."

"Then what are you going to do?"

Dan and I were saying nothing, though I must admit we were waiting as curiously as Karen.

SUSIE, HOWEVER, had all the evidence she needed for a verdict. "Pete is a bad boy. He is selfish and doesn't love Jesus."

Pete only squirmed again, his sweet childish mouth as near a straight line as he could make it.

"He's a welsher," Karen declared.

Pete had his stubborn look which meant he wasn't going to say one more word, no matter how they tormented and taunted him. Dan raised his brows questioningly in my direction and I nodded. It was high time one of us stepped in.

"You haven't taken my contribution, Karen," he remarked, "or isn't my money good in these parts?"

His kidding can almost always bring a laugh in the tensest family crises. This time Karen came through with a sickly smile. "I was coming to you next, Daddy. But I thought we were ALL going to give something."

She moved over beside him, while he made a great todo about dropping in his money. "Now, let's see. I didn't have a second doughnut when I stopped at the

drugstore for mid-morning coffee. I collected fifteen cents from a man who always 'forgets' to pay up on his 'postage due' stamps. I didn't get drunk on the way home from work. I—"

"Dan! Little pitchers won't understand! First thing you know—"

"It will be all over town," agreed Karen. She has not included herself in the "little pitchers" category for some time. "You'd better explain to these kids that you are just making excuses to put a lot in our bank—not hold out like some people."

DAN SMILED. "I suppose by 'some people' you mean Pete, who seems to have a special use for his money this week?"

"How do we know it's something special? He won't even explain."

"Maybe it would make it easier if he did explain," her father admitted with a twinkle of the eye for the culprit. Pete set his jaw, and Dan went on, "But he won't. And, after all, it is his money to spend as he likes. If you absolutely must put your money in the Lenten bank, you lose all the pleasure. It is just one more thing you have to do, so what?"

"But he said—"

"I know he did. But that was several weeks ago and time goes slowly for younger people. It probably seems he's been giving up things for a mighty long time. That it, Pete?" Sometimes we can break through Pete's barriers with kindness and understanding. But not this time. He merely squirmed some more.

Dan shrugged. "So," he concluded, "if Pete won't tell us, there are two things we can do. We can believe that Pete must know best about his own money. And we can stop needling him."

SUSIE WAS NOT IMPRESSED. Karen got the point, but our youngest still felt there was only one solution. "Pete is a bad boy. He does not love Jesus."

"No," I broke in, more sharply than the books would advise, I'm afraid. "Pete is not a bad boy. He does love Jesus. He just has something else to do with his money. Maybe it is something Jesus would like as much as the Lenten bank."

Dan rose. "We all seem to be building up quite a head of steam, here. Let's get these dishes washed."

"Mother stacks and I wash, tonight," said Karen. "But we haven't said our offering prayer." She does keep her eye on our religious program.

We all said the "thank you" prayer except Pete, who was still keeping silent. However, he helped carry out the dessert plates and by the time we finished, the atmosphere had cleared somewhat.

Later, when we had said our bedtime prayers, and the two younger children were tucked in bed while Karen finished some homework, Dan and I settled down in the living-room.

"What do you suppose—" he began, looking up from his paper in amused perplexity. I put a finger on my lips, for I had caught the sound of a footfall on the stairs.

THEN, IN A RUSH, PETE was in my arms. "I do love Jesus," he sobbed, "I do. But I just HAVE to buy Middy a big Easter egg. She's my girl friend and all the boys are buying their girl friends an egg for Easter."

For a minute I was speechless. I was glad when Dan took over. "Of course, you have to. Any fellow who's ever had a girl friend knows that. In fact, sometimes boys need a little bigger allowance when they have extra expenses." He held out some change.

Smiling through his tears, Pete grabbed it. "I'll put it in the bank and show those girls. Nosey old girls."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

THE REVISED STANDARD is not the last version of the Bible we shall have. Every Bible, including this, must be revised. Our Scriptures must keep pace with the changing language of the persons who use them.

Words are somewhat like people. People are born, have their youth, reach maturity and finally die. And they are not always, in adulthood or old age, what they promised to be when they were children.

Words change their meaning—sometimes so much that the "ancient good" becomes "uncouth." A reader in a later day may misunderstand an author who used a word properly enough in his own time. The ancient writing in which the word rightly appeared means something wrong to a reader who applies its present day meaning to it. Archaic words set modern minds astray.

The KJV is full of such misleading words that the translators of the RSV have tried to replace hundreds of them with words that have some real meaning for people today.

THE USE OF THE ARCHAIC "prevent" and "let" in the Psalms and Romans passages here are especially good examples. "Prevent" once meant "go before," now it means "hinder"; "let" that once meant "hinder" now means "allow."

Another example of this outmoded form is found in a passage used in the burial service, when the mourners are told that "we which are alive and remain shall not prevent them that are asleep." Prevent them from what?

One man says that he had been puzzling over the verse from John's gospel for forty years until he read the RSV. It is hard even to imagine that "comprehend" was once equal to "overcome."

"Charity" in First Corinthians did not mean that, but "love." Yet a casual reader would surely be misled by its use in the KJV.

Perhaps a revision of the Bible each generation would be about right. At least no English Bible should ever again be used as long as the King James has been.

PSALM 119:147

King James Version

I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

I rise before dawn and cry for help; I hope in thy words.

ROMANS 1:13

KJV: Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also . . . .

RSV: I want you to know, brethren, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you . . . .

JOHN 1:5

KJV: And the light shineth in darkness; and the darkness comprehended it not.

RSV: The light shines in the darkness, and the darkness has not overcome it.

I CORINTHIANS 13:13

KJV: And now abideth faith, hope, charity, these three; but the greatest of these is charity.

RSV: So faith, hope, love abide, these three; but the greatest of these is love.

Personal Problem Clinic

Which one?

QUESTION: I am employed by a large furniture company. For more than six months I have been going with Edgar. Until six weeks ago I was going with no one else. Ed works for the same firm. I have rated him very high. Of course, the question of marriage had not come up.

About two months ago Frank, a salesman, was brought in to the home office, and he soon asked me to go out with him. I have done so quite a number of times to a variety of events, and I have also gone to his home on his invitation. I regard him as a very fine fellow.

Now, you see, I've been dividing my time between these two young men. When I am with one I think he is it, but when I go out with the other it seems that he is the one for me. The last time I was out with Ed I told him about the other dates, and he was not pleased. He has been fine to me, but he now says he doesn't want to be paying attention to someone who has another big interest—that I must decide what I want.

I see so much good in each of these men that I seem to want the good qualities of both of them. Thus far I have been unable to reach a conclusion. I don't want to make a mistake.

REPLY: There was once a donkey which had a hay stack on either side of him. Both looked good but he hesitated. He couldn't make up his mind which one to choose. He finally died of starvation because he couldn't make a choice. Be careful or you may wind up the same way.

No one can make the decision for you. It is a personal question, and you yourself will have to make the choice. You can't have both men, despite their fine qualities.

Why not try Ben Franklin's method of resolving a dilemma? Take a sheet of paper and on one side list all the items in favor of choosing Ed; on the other side make a list of those favoring Frank. Talk the matter over with a few close friends who know these men, and add any necessary items to your lists. Study the lists of factors which are under comparison. Don't hurry the matter, but try to give the problem thoroughly rational consideration rather than emotional. Pray for God's guidance.

When you have made up your mind let that be the decision. Assume that it is right and that the other man is out of the romantic picture for good. You can't stay on the seesaw indefinitely.

Cocksure

QUESTION: Charles, my next-door neighbor, is cocksure about almost everything. He knows why the freezing point is fixed at 32 degrees, why Pithecanthropus lost his tail, how the business cycle is going to operate for the next ten years, and how the national debt may be paid in five years. Charlie doesn't wait to be asked, but volunteers his wondrous wisdom, frequently when I am otherwise occupied.

He disturbs me. I don't want to be rude, nor do I want to reply in kind. I can't avoid meeting him almost every day, but I'd like to avoid some of this annoyance.

REPLY: Such a paragon of wisdom can be a real nuisance. I am not sure there is any infallible method to deal with him aside from moving to another neighborhood or insulting him. But here are a few suggestions which may be tried.

1) Plan your affairs so that you may usually be in a hurry when you are likely to encounter Charlie, or too busy, when he feels the urge to pontificate.

2) If conversation is inevitable be prepared to lead off and to set the pace —don't let him get a start.

3) Inasmuch as such a know-it-all is likely to be rather superficial, set him straight on any mistaken or extravagant statements.

4) Proceed according to your own schedule and ignore the talk when your plans call for it. —EARL S. RUDISILL

BOOKS

Report on Protestants

A dozen years ago there were few books of much value describing the Protestant churches of America. Recently there have been several new ones each year. They are of two main types (1) chapter-by-chapter descriptions of the various churches, usually in terms of their historical origin, doctrine, and present organization, (2) broadly written syntheses of the trends, distinctions, and similarities in the churches.

Best of the books, and combining characteristics of both classes, is Williard L. Sperry's *Religion in America,* published in 1946. Others are *The American Churches* by William Warren Sweet (1948), and *How We Got Our Denominations* by Stanley I. Stuber (1948).

Among newer books are:

The American Church. Edited by Vergilius Ferm. Philosophical Library. 1953. 481 pages. $6.

A member of each of 21 denominations describes his own church, explaining the background from which it derives, main outlines of its American development, with a summary of major doctrines, polity, current data on organization and activity. Most writers present as favorable a case as they can for their own denominations. Lutheranism is described by Dr. Ferm, who is professor of philosophy at Wooster College. The book is a useful compendium of information.

Handbook of Denominations in the United States. By Frank S. Mead. Abingdon-Cokesbury. 1951. 207 pages. $2.75.

This is definitely a reference book, but one of the most complete. It presents facts on the teachings and development of all 255 religious bodies listed in the U.S. Census reports. Since the number of denominations described is so large, only brief treatment of each is possible. Dr. Mead's well-known skill in presenting facts clearly and accurately is evident throughout the book.

What Americans Believe and How They Worship. By J. Paul Williams. Harper (1952). 400 pages. $5.

This is more lively and readable than any other round-up of the American religious situation written in recent years. The author collected a vast assortment of information and wove his facts together in lucid portraits of the various denominations. Along with general description and analysis he gives a life history of one important personality in each religious group: Cardinal Gibbons, Henry Muhlenberg, Bishop Brent.

Few who read this book will fail to learn important things they have not known about Roman Catholics, for instance. Protestant groups described are: Lutheran, Episcopal, Presbyterian, Congregationalist and Unitarian, Baptists and Disciples, Quakers, Methodists. There is a chapter on Judaism, one of miscellaneous sects, and another on "nonecclesiastical spiritual movements."

The author is fair, temperate, and kindly toward all groups. His own attitude shows through clearly, though. (He was raised a Methodist, became a Congregationalist clergyman, attends Quaker meeting, and teaches religion at Mt. Holyoke.) He is a believer in democracy as a religion. Especially in the closing chapter he comes out with a frank, uncompromising statement of democracy as the essential American faith for today. "Governmental agencies must teach the democratic ideal as *religion,*" he says.

The Quest for Christian Unity. By Robert S. Bilheimer. Association Press. 1952. 181 pages. $2.50.

Way above average as a guide to understanding and a stimulus to fresh thinking is this study of "Where the American Churches Stand . . . A Fifty Year Survey." Two-thirds of the book consists of the author's description of the origin of the modern churches,

their present similarities and differences, and the trend toward greater unity. The concluding section contains brief descriptions of nine major denominational families, each written by a member of the denomination. (Dr. Joseph Sittler is author of the chapter on Lutherans.) These chapters center on ideology of the denominations rather than on organizational detail.

Noteworthy in the last decade has been the attention given by skilled writers to the new sects which have been produced in America in such abundance. H. H. Stroup's *Jehovah's Witnesses* in 1945 is one of the best. Two skillful roundouts on the sects were published in 1949. They are:

These Also Believe. By Charles S. Braden. Macmillan. 491 pages. $6.

Dr. Braden has made a first-hand study of Father Divine's "Peace Movement" and various theosophical cults such as Psychiana and Unity. For others, such as Christian Science, the Oxford Group Movement, and Mormonism, he depends largely on research done by other writers. There are 13 American cults described in considerable detail, with brief descriptions of 20 others. This is a sympathetic study of why many individuals find satisfaction in groups which are off the main track of American denominational life.

The Small Sects in America. By Elmer T. Clark. Abingdon-Cokesbury. 256 pages. $3.

Dr. Clark brought up to date in 1949 the broadly inclusive study first published in 1937. He deals with about 200 of the small religious bodies, classifying them in five groups: Adventist, Perfectionist, Pentecostal, Communistic, and Legalistic. He has done careful research, and draws together his data in such a manner as to explain why deviationist sects come into existence and what purpose they serve.

Besides American religious phenomena, Dr. Ferm includes all major religious groups in the world in his—

Religion in the Twentieth Century. By Vergilius Ferm. Philosophical Library. 1948. 470 pages. $5.

Twenty-seven authors were enlisted by Dr. Ferm as editor in describing major religions of the world, such as Jainism, Shinto, Islam, with specific treatment of various American Christian groups. There are chapters on conservative Protestantism, liberal Protestantism, Ethical Culture, and a few sects such as Mormons, Christian Scientists, and Jehovah's Witnesses. With authors of varying points of view and writing skills, there is great irregularity in the work, but considerable information not available elsewhere.

Books in Brief

Getting to Know God. By John A. Redhead. Abingdon. 126 pages. $2.

A popular southern Presbyterian preacher here deals with the nature of God in 16 sermons. Their clear outlines and unusual illustrations make them suggestive and helpful. Topics include the wisdom, love, power, holiness, comfort, healing, and revelation of God.

A Call to the Unconverted. By Richard Baxter. Zondervan. 142 pages. $2.

In 1664 this book was the best seller in the American colonies. Four editions were published in Boston, reflecting the interest of the New England hell-fire preachers in these sermons by the famous English nonconformist preacher who lived from 1615-1691. This reprint is complete and unabridged, evidently printed from old plates. Since it's addressed to the unconverted (and only a few are saved, according to Mr. Baxter) it abounds in threats of damnations. "O wretched sinners! . . . You must turn or burn!"

What Prayer Can Do. By the Editors of Guideposts. Doubleday. 95 pages. $2.50.

In warm and simple language, this beautifully presented book tells when to pray, how to pray, and what to expect from sincere prayer. It's properly called "inspirational." The introduction is by Dr. Norman Vincent Peale, and the 15 brief chapters that follow are in the style usually associated with his writings.

More than a dozen striking pictures of people at prayer illustrate the volume.

—— OVERSEAS ——

GERMANY: Berlin. Mar. 10.—IN THE EAST ZONE of Germany there was great disappointment regarding the fruitless Berlin Conference. Although no mass flight from the East Zone resulted, as leading politicians feared there might be, the number of political refugees stayed at double the rate which had prevailed before the conference. For this reason Bishop Dibelius delivered a sermon in the crowded Marienkirche in the eastern sector of Berlin encouraging Christians to further endurance.

"The ending of the conference was depressing to us all," said Bishop Dibelius. "The final word was that the foreign ministers had discussed the vital questions regarding Germany and Austria but had come to no agreement! Nothing else. Not a word of hope that perhaps at some future conference they will come to terms. There was nothing to encourage people who are so bitterly disappointed. Flatly and plainly they said that they have not come to terms.

"God did not grant our prayers. There is nothing to discuss about it, and nothing to soften it. He did not heed us.

"What are the Christians of Germany going to do? . . . . Prayers that are unanswered have sometimes become a source of power for those who have kept the faith. Our God knows what he is doing, even when he says 'no' to the cries of his children. He does not turn away from us. When he does not want to dismiss us from the school of need and hardship, he must intend to make us more mature for a greater destiny. We trust in him.

"In such confidence I make three requests: 1) "I ask all church people in the east and the west not to abandon hope or surrender to bitterness. God's eyes are on the faithful people of this country. To be faithful means to stand firm even in the midst of bitter disappointment. He who abandons hope makes himself a slave to what people decide. He who continues to believe and pray is a collaborator with God for what he purposes. And God's purpose is eternal mercy.

2) "I am asking all who are active in the work of our church not to get confused regarding our old slogan—which applies to the days just ahead of us—that the Church of Jesus Christ has nothing to do with political propaganda, that it does not help in solving the vital questions before the people by any other means than those given it by its heavenly Master. Our task is to extend the spirit of fellowship across the zonal borders by continuing to hold together in ties of fraternal love those in both the east and west, that we may stand together in the hope of God's mercy.

3) "I speak particularly to the people of Berlin. If the conference had ended differently, our old capital of the Reich would have had a great new place in a united fatherland. But the task now actually set for our city is no less important. It may be more important.

"Here in Berlin all must realize that we are to remain a united people in spite of the separation, and that Christians must be leaders in this. We know something about unity in the spirit, about unity which is tested by love and which survives because of mutual faith. We want to meet one another across the sector borders as often as possible. We want to sacrifice for one another—not play off one part of the city against the other—so that both parts may gain something which reflects glory to the God whom we serve in common.

"God's hand lies heavily on our shoulders. We make no secret of our deep grief and bitter sorrow. But there is patience and faith among us. We are people who have learned to thank God for everything."

MORE THAN EVER before the Christians of the world should prove that they have not turned their attention away from the East Zone of Germany—and should prove that they feel some share in the responsibility for the fate of 17 million Lutherans in this area. For this reason a delegation of churchmen of Lutheran churches in the USA spent some time recently in Berlin to get acquainted with the problems of the refugees and emigrants. This delegation was accompanied by the director of Lutheran World Service, Dr. Henry Whiting of Geneva, and

by the senior representative for Lutheran World Service, Dr. Richard W. Solberg of Stuttgart. The delegation visited the Russian sector of Berlin.

Also meeting in the eastern sector of Berlin was the Nordic-German Church Convention, a society for collaboration of the Lutheran churches of Scandinavia and Germany. For years this group has carried on a worthwhile theological program at meetings either in the northern countries or in Germany. Added to this conference was a visit to the East Zone planned by the Swedish delegates. The Berlin representative of the LWF, the Swedish pastor Ingemar Forss, took part in the conference.

BERLIN WAS THE MEETING PLACE for a commission made up of some of the leading theologians and jurists of the United Lutheran Church in Germany (VELKD). This conference discussed the question of unifying the laws governing the ten member churches which are equally divided between East and West Germany. Unification of the laws and administration of these churches reflects the desire that no zonal boundary should divide the Lutheran churches of Germany. For this purpose, the commission requested the establishment of a standing committee.

Finally, in March a meeting of the Protestant Church of Germany (EKD) has been held in Berlin. It was originally planned for Bad Boll in Wurttemberg. But it was felt that in a time of great tension it would be better for the Christians of Germany to hold their deliberations at the center of events. In addition to routine business, the synod proposed consideration of the question of marriage laws. A booklet prepared for this meeting contains about 150 public proclamations of German Protestant Christendom on questions of political and social life—the prisoner question, political arrests, confiscation of land, the work of youth of the church, on national atonement, and so on—a document to show that the church has not been silent.

COLLECTION OF THE church tax as a governmental responsibility has been abolished in East Germany. It is now the church's responsibility to collect funds for its own support and for its schools and institutions in the Soviet Zone. The 17,000,000 Lutherans here have responded willingly to this plan. With the help of the Lutheran World Service, the 7,000, pastors, 10,000 teachers and 10,000 deaconesses are maintaining strong churches and church programs behind the Iron Curtain.

The theological departments in the state universities insure a steady flow of ministers and teachers to serve the kingdom. Although economic and financial conditions in the East Zone are much poorer than in the West, members of the church have been able to carry the financial burden with much success.

—EAST ZONE CORRESPONDENT

GERMANY: Bethel-Bielefeld. Back from a sermon and lecture tour of East Zone congregations, Pastor Martin Niemoller reported that pastors and congregations had a freer spirit than two years ago. This, he said, appeared to be partly the result of the political "new course" of the Communist party. Chiefly, however, he felt that the emotional attitude of evangelical Christians in that area had changed—they were now resolved to make the best of the prevailing circumstances and to improve conditions.

A "quiet German reunion" is taking place through the church, members of the Evangelical Church Union were told by Dr. Wilm, president of the Westphalian Church. Exchange of pastors between East and West Zone churches, visiting tours by students of theology and other relationships are taking place. Under this program, 140 pastors and laymen from East German Saxony recently paid a week's visit to Rhineland congregations, staying there in parishes in groups of two or three. At the same time, 20 students and pastors of the Westphalian church's seminary toured the East Zone.

Dr. Wilm urged that this program be intensified. The meeting of Christians from either part of divided Germany must not be limited to occasional visits, he said.

—FOCKO LUPSEN

CALIFORNIA

West Coast Churches Are At Peak of Building Boom

By HOWARD L. LOGAN

LOS ANGELES: In seven years Grace Church in Culver City has moved from the small Scout hut, where services were held each Sunday, to its own $180,000 building dedicated this month. The building came into existence gradually—a chapel and church-school rooms in 1946, parish hall in 1949, and now the church itself.

The congregation was organized in 1945 under the direction of Dr. James P. Beasom as president of California Synod. The Rev. W. H. Blough is the present pastor.

Other recent dedications in the synod include a new parsonage for Advent Church, Los Angeles, and parish houses at Holy Trinity Church, Inglewood, and Our Saviour's Church, Tucson, Ariz.

BUILDING fund campaigns have been completed in Trinity Church, Pomona, ($16,000); St. Matthew's, North Hollywood, ($60,000); St. John's, Sacramento, ($150,000) and Messiah, Redwood City.

REV. PAUL EMPIE recently visited Los Angeles to arrange post-Evanston (World Council of Churches) meetings, speaking at the University of Los Angeles and visiting the Hollywood Service Center. Three Service Centers in California (San Francisco, Hollywood, and San Diego) all report excellent attendance.

ST. LUKE'S CHURCH, Huntington Park, recently had one of its young men honored when Rotary International awarded Arne Lindgren a scholarship for study in Europe.

IN SEVEN YEARS California population increased 22 per cent, from 9,876,000 in 1947 to 12,087,000 in 1953. Membership in Pacific Southwest Synod (mostly in California) increased 63 per cent, from 25,346 in 59 churches in 1947 to 41,369 in 88 churches in 1953.

GRACE CHURCH, CULVER CITY
Construction completed

LARGEST LUTHER LEAGUE gathering in many years was held recently at Ascension Church, Baldwin Park, with over 400 young people attending. The program included workshops for Leaguers. The Rev. William Klover, pastor, St. Paul's Church, Santa Monica, was the speaker.

A NUMBER of high school boys from California congregations recently attended a Life Service Institute at the Pacific Theological Seminary at Berkeley. All of them have expressed an interest in studying for the ministry. Total attendance at the institute for Pacific Coast youth was 25.

AMONG THE PASTORS: The Rev. Lyle Burns left Messiah Church, in Denver, Colo., to become pastor of Grace Church, Phoenix, Ariz. . . . Rev. H. C. Lindsay of Grace Church has been elected pastor-emeritus. . . . Rev. Alvin Bell, who has been assisting at Grace, is now assisting at Messiah Church, Denver. . . . Rev. Robert Wheatley of St. John's Church, Gardena, Calif., has resigned to accept the pastorate of St. Paul's Church, Valejo. . . . Rev. John Simmons, St. Matthew's Church, North Hollywood, is conducting a preaching mission at St. Paul's Church, Albuquerque, this month. . . . Dr. Charles Foelsch, president of Pacific Seminary, spoke at a preaching mission in Grace Church, Culver City. . . . Rev. Carl Moyer, pastor of Trinity Church, Pasadena, recently received a new automobile from his congregation.

FIRST UNITED CHURCH, San Francisco, recently installed a new communion rail as part of a property improvement plan (PIP).

. . . Hollywood Church, Los Angeles, has been making a number of property improvements. The Women's Fellowship of the California Lutheran Home for the Aged held its annual meeting Feb. 22 at St. Matthew's Church, North Hollywood, with one of the largest attendances in its history. . . . St. Peter's Church, San Diego, has dedicated a new education building.

NORTHERN CONFERENCE pastors met for their Pre-Lenten Retreat at the Pacific Seminary . . . SOUTHERN CONFERENCE pastors met for their Pre-Lenten Retreat at Forest Home near Redlands in the San Bernardino Mountains. The retreat leader was Dr. Charles Foelsch, president of the Pacific Seminary.

CARIBBEAN

"Luther" Comes to San Juan

By MERLE G. FRANKE

CHARLOTTE AMALIE, VIRGIN ISLANDS: "Martin Luther" will have its first showing in the Caribbean Synod sometime around Easter at the Lorraine Theater in San Juan, Puerto Rico. It will be interesting to note the effect of this film in its first showing in a "Latin America" area. Although Puerto Rico is nominally 90 per cent Roman Catholic, synod officials do not anticipate any major opposition to the showing of this outstanding Protestant movie.

Main obstacle to a favorable response to "Luther" in Puerto Rico will be that it is an English-language film in a country where Spanish is the mother tongue. The movie will not cause any difficulty in this respect in the Virgin Islands, which are English-speaking. The Virgin Islands are predominantly Protestant.

THE CARIBBEAN SYNOD—not yet two years old—will hear glowing reports from its treasurer at the third annual convention, May 23-25 in Frederick Church, St. Thomas, Virgin Islands. In 1953, the second year in which congregations of synod gathered benevolence offerings into one treasury, benevolence receipts were much higher than anyone had dared to hope at the time this synod was organized.

A preview of the treasurer's report showed that although the synod did not receive an apportionment assignment from the ULCA for 1953, the synod contributed about $8,000 to ULCA benevolence during the year. This represents over 65 per cent of what would normally have been the apportionment. Lutheran World Action receipts were $1,637, another new record for the synod.

Meanwhile, Frederick Church on St. Thomas is preparing for the synod convention by completing a new sacristy and landscaping the church grounds. Mr. Chester Myrom of the ULCA Laymen's Movement will be ULCA representative to the convention of the synod.

MISS FRIEDA HOH, missionary to Puerto Rico for more than a quarter-century, has been ill for several months, and is presently convalescing in her home in Bayamon. . . .

The Rev. Gerald C. Wise, pastor of Frederiksted Church in St. Croix since August 1, was installed Jan. 17 by Pastor Wm. G. Arbaugh, Board of American Missions Secretary for Latin America.

United Lutheran officials are becoming better acquainted with the Caribbean Synod as they include this territory in their plans for conferences and workshops. Recently Dr. S. White Rhyne, Executive Secretary of the ULCA Board of Parish Education, met with Caribbean Synod committees on parish education. The ULCA representative to the Caribbean Synod convention, Chester Myrom, plans to hold stewardship workshops with pastors and laymen during May.

COMPETITION

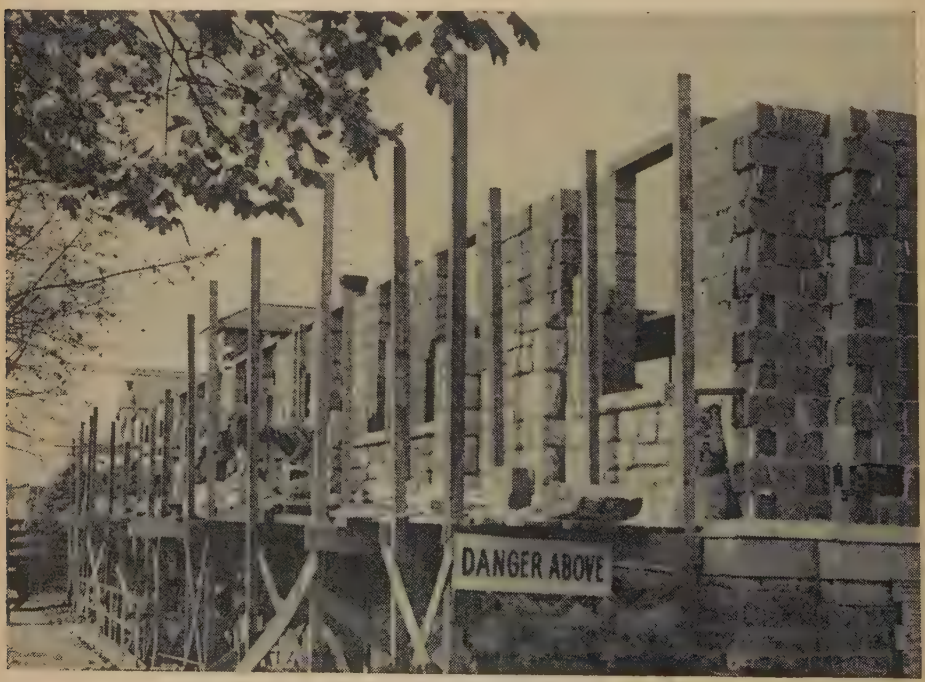
RECENTLY BASEBALL has given the churches in the Virgin Islands competition on Sunday mornings. During winter in the islands the baseball season reaches its peak of popularity. Pastor Kenneth Ferguson of Christiansted, St. Croix, recently wrote a sharp pamphlet in which he called on church members to consider what a poor testimony to their faith they give when they forsake the worship services to attend ball games.

CONSTRUCTION

TEN MILLION DOLLARS a week was being spent by American churches for new buildings in early months of 1954, as the construction boom continues at the highest peak in history. Besides reviewing architects' plans, signing contracts, and paying bills, churches follow a definite ritual in which divine blessing is invoked at each stage in the building process.

1. GROUND-BREAKING. Pastor shovels out sod in cross-shaped pattern, saying, "In the faith of Jesus Christ, this work is begun and this ground is broken . . ." At Immanuel Church, Burholme, Philadelphia, Pastor Frederick Hasskarl (photo at left) breaks ground for 36-room parish building. Pastors Bela Shetlock and G. Edward Knapp participate in ritual.

3. WALLS GO UP. Steel-welders and stonemasons at work take the place of hymn-singers during three to six months the building is under construction. Most present-day churches are well-designed. The Church of the Redeemer, Allentown, Pa., is making room for 494 pupils in church school building (photo below) estimated to cost $100,000.



2. CORNERSTONE is placed as foundation wall is completed. At Central Church, Phoenixville, Pa., the cornerstone is carried to its place in church school building.

4. DEDICATION. Completed church—All Saints' in Baltimore—is consecrated as builder gives key to Karl W. Miller and Pastor Justus H. Liesmann, on Jan. 17.

FLORIDA

Congregation Organized At North Jacksonville

By W. E. PUGH

ST. JAMES CHURCH in the Riverview area of North Jacksonville was formally organized on Feb. 14. Within five days after that date the congregation (136 charter members, 206 total baptized enrollment) had adopted a budget and obtained a pastor. He is the Rev. Paul W. Schrope, mission developer.

Dr. Arthur M. Knudsen, English Missions secretary of the ULCA Board of American Missions, was the speaker at the organization ceremony. President Royall A. Yount of the Florida Synod assisted at the service.

THE REV. ROLAND G. RIECHMANN of First Church, Decatur, Ill., has accepted the call to Trinity Church, Jacksonville, and assumed charge of the parish Feb. 21. Sale of the Trinity parsonage has been made and a new home for the pastor purchased at 4328 Water Oak Lane, Ortega Forest.

THE REV. BEN D. VARNER, formerly of

FLORIDA . . .

Bethlehem Church, Youngstown, O., accepted the call to Advent parish, Miami Shores, and was installed by President Yount Feb. 7.

THE MISSIONARY education program, the Florida Chain of Missionary Assemblies, chalked up another record in February. World-traveled religious leaders visited 18 cities, the University of Miami, and Florida State University on its itinerary. Among speakers were the Rev. F. Olin Stockwell, who had been interned 23 months in Communist China; the Rt. Rev. William J. Gordon, missionary bishop of Alaska; Mrs. Victoria Booth Demarest, granddaughter of the Salvation Army founder; the Rev. Achille Deodata, moderator of the Waldensian Church of Italy, and Dr. Ida B. Scudder, pioneer in medical service to women of India.

NATIONAL BROTHERHOOD Week was observed in Jacksonville when a panel of Protestant ministers and a Jewish rabbi united in discussing the problem of "Building Brotherhood in the Community." A recent session of the Jacksonville Ministerial Alliance, attended by the Alliance of Negro Ministers of the city, discussed the economic, educational, and religious status of the city's Negro population. An organization composed of white and Negro ministers is to be effected at an early date.

ILLINOIS

Bible Drama Planned for World Council Assembly

By JOHN E. COOPERRIDER

CHICAGO: This city is progressing with plans for a great outdoor "Festival of Faith" on the opening evening of the World Council of Churches assembly, August 15. It is expected that 100,000 will be at Soldier Field that evening. A biblical drama of creation and redemption is to be given, with a part provided in the script for each of the presidents of the World Council. There are to be ten 200-voice choirs, a 200-voice speech choir, and action chorus of 400, an English bell choir, and 16 trumpeters.

The Illinois Synod's 1953 gain in communing membership was the largest since 1926, according to Statistician Clarence Lineberger. Gain was 1,666 members. There was a net increase of 2,247 baptized and 1,432 confirmed members, highest figures recorded since 1943.

Christ Church, Chicago, is the second congregation in the synod to pay its 1954 Lutheran World Action Quota 100 per cent. . . . . Pastor Carroll L. Charles has resigned his pastorate at Salem Church, Jonesboro, effective May 2, to become the new synodical mission pastor for the Central and Southern Conferences. His first assignment will be to organize a mission in St. Louis.

CHICAGO LUTHERAN SEMINARY, Maywood, will send four missionaries into foreign fields this spring. The following have accepted calls from the Board of Foreign Missions: Peter Rasmussen of Woodstock, Ill., and William Billow, St. Joe, Ind., to Japan . . . Leslie VonHefty, Detroit (graduate of the Hungarian College in Passau, Germany), to Argentina . . . Clifford Grosenbacher, Summerville, Mo., to Liberia.

TWO LUTHERAN MINISTERS' groups in the Chicago area elected officers for 1954 recently. The Lutheran Pastors' Association of Chicagoland, which includes members from all Lutheran churches, elected Pastors Gordon Nasby, W. Schmidt, Malcolm Shutters, and Talbert R. Ronning, as president, vice president, secretary, and treasurer. The United Lutheran Ministerial Association of Chicago and Vicinity elected Pastors Louis Valbracht, Alton Motter, Paul Kuenning, and John E. Cooperrider to its offices.

"Christ in the Home" has been the theme of the spring fellowship series conducted by the Lutheran Young Adult Fellowship of Downtown Chicago. This group is composed of young Lutherans working in the downtown area of the city. The present series of discussions have centered on "Prayer," "The Home Altar," "Christ and Leisure Time," "Dating and Mating," "Building a Happy Christian Home," and "Planned Parenthood."

CAMPUS

CENTRAL SEMINARY attracted pastors from hundreds of miles around to a midwinter lecture series. "Recent developments in New Testament scholarship" were described in three lectures by Prof. Otto Piper of Princeton Seminary. Dr. A. D. Mattson of Augustana Seminary spoke on "Problems of the rural church," and two addresses on "The rural ministry" were given by the Rev. Edwin L. Becker of Drake University. "Christian education in the rural parish" was the subject of two lectures by the Rev. Paul G. McCullough of Saluda, S. C. President R. R. Belter of the Wartburg Synod spoke on "The cross in Lenten preaching." Financial assistance from the ULC Board of Education made the series possible. Attendance was 75.

GETTYSBURG SEMINARY choir, with a roster of 39, took to the road in mid-March for concerts in churches of Pennsylvania and Maryland. The choir's major foray this season will take place Apr. 24 to May 2, with concert-services in 10 communities of western Pennsylvania and New York.

NORTHWESTERN SEMINARY'S board of directors expressed gratitude to Dr. George B. McCreary for five years as board president. He has "served with distinction and with loyal Christian devotion, ability, and understanding," said the board. New president is Dr. Harold T. Rasmussen, Minneapolis. Northwestern had three noted churchmen on the campus as speakers at a student-pastor convocation in mid-winter. Dr. George Forell of Gustavus Adolphus College spoke on "Some ethical problems in the light of evangelical Lutheran theology" (sex, economics, the state). Dr. Arthur C. Piepkorn of Concordia Seminary lectured on modern trends in Lutheran liturgics. Dr. A. R. Kretzmann of St. Luke's Church, Chicago, explained the role of "The pastor as the superintendent of parish education."

RECOGNITION

THOUSANDS of church people serve 40, 50, or even 60 years as Sunday school teachers, choir singers, and so forth. Usually there is no formal recognition of such long periods of service. The Muddy Creek congregation in Lancaster County, Pennsylvania, did the unusual. Mrs. Gertrude Messner received a framed citation for 50 years as primary department superintendent in the church school

MUHLENBERG COLLEGE PRESIDENT, J. Conrad Seegers (*right*) was awarded an LL.D. degree by Temple University, Philadelphia, on Feb. 15. Congratulating him in photo is Temple's provost and vice president, Dr. Millard E. Gladfelter, who is president of the ULC Board of Education

NEW JERSEY

Women Discuss Unified Plan of Organization

By RALPH I. SHOCKEY

BENEFITS of the increasingly popular plan of unified women's groups in the congregations of New Jersey Synod were discussed by Mrs. Elmer R. Seifert, wife of the pastor of Cresskill Church, at a gathering of women of Grace Church, River Edge, recently.

Synod congregations, Mrs. Seifert pointed out, are trending more and more to the unified plan, which consists of dividing women's program activities into circles or departments within a single centralized organization. All women of the parishes become members of the various groups under the central organization's over-all direction.

AN ERA HAS PASSED in the history of St. John's Church, Woodbury, with the discontinuation of the German service, except on a few stated occasions. The Rev. Ralph H. Hellerich noted that the transition was made by common consent of the congregation, Feb. 14.

DR. GEORGE AUS, professor of systematic theology at Luther Seminary, St. Paul, Minn., spoke to a combined group of men from St. Mark's Church, Hackensack, and St. Paul's Church, Teaneck, Mar. 16. The affair was held in St. Paul's Church.

THE REV. ROLLIN SHAFFER, promotional secretary of the NLC, urged members of St. Mark's Church, Hackensack, to continue support of the LWA program.

"THE DILEMMA of Protestantism," was the subject of an address by Dr. G. Elson Ruff to a group of women at the regional meeting of the New Jersey Council of United Church Women, in Grace Episcopal Church, Merchantville, Feb. 25. Dr. Ruff, editor of THE LUTHERAN, explained the crucial status of the Protestant Church in America as encroachments are being made by the highly organized Catholic group.

DR. PAUL EMPIE, director of the National Lutheran Council, and Dr. Edwin H. Knudten, synodical president, were the principal participants in the 25th anniversary services held by St. Paul's Church, Elizabeth.

THE REV. WILLIS M. ROSS was installed pastor of St. Trinitatis Church, Jersey City, Jan. 31. President Harold Haas of the Northern Conference; Dr. Edwin H. Knudten, synodical president; Dr. Samuel R. Brosius, Jersey City, and the Rev. George Hackman, Wagner College professor, participated in the installation service.

EXTENSIVE RENOVATIONS and improvements were made to Reformation Church and parsonage, Long Branch, by the members of the Brotherhood.

TWO HUNDRED TWENTY-EIGHT hours of service to the church and 22 merit badges have earned the Pro Deo et Patria Award for a New Jersey Luther Leaguer, Theodore W. Corr, member of Grace Church, Phillipsburg.

NEW YORK

Financial Spurt Puts Schenectady Ahead

By LUTHER S. STRALEY

SCHENECTADY: Second English Church, Schenectady, will become self-supporting several years ahead of schedule, due to a speeding-up of its financial program. The announcement was made by the Rev. Richard I. Crossland, pastor, who also pointed out that the year 1953 was one of the greatest years in the history of the 26-year-old mission. Benevolence giving was more than doubled over 1952, carrying the congregation well over the quota. Membership is over 300.

The church is open daily from 8 A.M. to 10 P.M. for prayer and meditation. Twenty-six boys and girls, aged 4 to 8, comprise a cherub choir which sings twice a month at the 11 o'clock service.

THE EXECUTIVE COMMITTEE of the Women's Missionary Society of the Synod of New York and New England met at St. Paul's Church, Renselaer Feb. 16-17. Mrs. C. Gustav Bernstrom, president, a member of St. Paul's, presided. The Rev. Ellis K. Kretschmer, pastor, conducted vespers for

PACIFIC LUTHERAN THEOLOGICAL

the group. Overnight hospitality was provided by members of the congregation, and the local WMS served meals at cost. Reports and plans for the biennium were considered.

THE REV. WALTER KRUMWIEDE, S.T.D., St. John's, Church, Canajoharie, is the recipient of the Silver Beaver award for distinguished service to boyhood at the recent annual meeting of the Sir William Johnson Council, Boy Scouts of America. Dr. Krumwiede, member-at-large of the Council, is chairman of the Committee on Advancement of the Mohawk District, and in charge of Protestant relationships.

PENNSYLVANIA . . .

Pastors Coming and Going

By HENRY W. SNYDER, JR.

ALLENTOWN: An Army chaplain who has been serving American troops in Korea has been installed pastor of St. Peter's Church, Bethlehem. The Rev. John R. Taylor fills a vacancy that has existed almost a year. Starting his work in Bethlehem March 1, he succeeds Dr. Corson Snyder, recently named pastor emeritus.

Among other new pastors elected . . . Indianland's three-church parish has called Philadelphia Seminary student Clarence Moore of Wilkes-Barre, Pa., subject to his graduation (in May) and ordination . . . St. John's Church, Allentown, has called as assistant pastor Philadelphia Seminary student Paul E. Sitler of Weatherly, Pa., and St. Peter's Church, Easton, has called Philadelphia seminarian Kenneth Ensminger, both subject to May graduation and ordination.

THE REV. L. SAMUEL KROUSE has accepted a call from the Board of American Missions to organize a congregation in Wilden Acres, near Easton, Pa. Pastor Krouse, son of the pastor of Emmanuel Church, Pottstown, has served the Summit Hill parish since June, 1950.

DR. J. F. STOLTE, pastor of Trinity Church, Bangor, for 31 years, will retire June 10. The congregation has named him pastor emeritus. His first work in the ministry, 45 years ago, was serving a mission in the Pocono mountains.

DR. WALTER C. G. VEIT, who recently observed the 45th anniversary of his pastorate at Zion Church, Easton, has been elected president of the Northampton County Historical and Genealogical Society.

FIVE LUTHERAN CHURCHES in Easton—Zion, St. Paul's, St. Luke's, St. John's, and Christ Church—are holding union Sunday evening services during Lent. St. Paul's Church, South Easton, is holding union Sunday evening Lenten services with four other Protestant churches.

ONE OF ALLENTOWN'S well-known Lutheran organists, Herbert F. Gernert, organist and choir director at St. Michael's Church for more than 40 years, died suddenly Feb. 22. He was the father of the Rev. Herbert F. Gernert, Jr., supply pastor at St. Paul's Church, Raubsville. St. Michael's has elected Richard F. Neubert, music director at Allentown High School, to succeed Mr. Gernert.

ST. PAUL'S CHURCH, Allentown, dedicated its new parish house Feb. 14, with Pastor Ralph Hartzell, Allentown Conference president, preaching the sermon. A new parsonage for Pastor Richard Klick and his family has been purchased.

ST. PETER'S CHURCH, Allentown, dedicated new choir and Sunday school rooms in the church basement Mar. 7. . . . St. Thomas Church, Macada, Bethlehem, laid the cornerstone for its new $90,000 Sunday school annex Feb. 14 . . . Rosemont Church, Bethlehem, successfully completed a campaign for $140,000 for its new church. Good intentions of one Rosemont member were thwarted. The late Miss Edythe Snyder had willed more than $500 retirement fund to Rosemont Church, but had not registered the name of this new beneficiary with the city Pension Board.

A PROMINENT LAYMAN of St. John's Church, Allentown, Dr. Ephraim B. Everitt,

ASSASSINATION
"MARTIN LUTHER" SHOT
IN AUTHENTIC LOCATIONS
Headline in Grantsburg (Wis.) Journal

PENNSYLVANIA . . .

assistant professor of English at Lehigh University, is the author of a new book, "The Young Shakespeare, Studies in Documentary Evidence," published by Rosenkilde and Bagger, Copenhagen, Denmark.

DR. CHARLES T. FRITSCH, of Princeton, N. J., a graduate of Muhlenberg College and contributor to the Old Testament Lutheran Commentary, is a visiting lecturer this spring and summer at the American School of Oriental Research in Jerusalem. He is the son of Dr. Robert Fritsch, professor emeritus at Muhlenberg.

Everybody Is Busy Building

By WILLIAM C. ROEGER

NORRISTOWN: With the approach of Spring, Norristown Conference parishes have demonstrated stimulating activity in property building and renovation.

St. Mark's Church, Conshohocken, laid the cornerstone of its new educational building, with Conference President Elton L. Angstadt officiating.

Grace Church, Royersford, has completed the first half of a two-phase improvement project. New sidewalks, grading and landscaping, and installation of a new heating system are finished. Furnishing of a church office and employment of a parish secretary have also been done. Planned for later this year are development of a social hall and renovation of the church nave.

At Phoenixville, Central Church dedicated a new church school annex which was constructed largely through the volunteer labors of 56 men of the parish. Pastor Samuel L. Koons estimates that the more than 3,000 man-hours of work they contributed more than doubled the value of the $12,000 investment. Speaker at the dedication rites was the Rev. W. Kent Gilbert III, editor of the ULCA Board of Parish Education.

Persons outside Eastern Pennsylvania are not too familiar with the "Union Church," a heritage of colonial times in which a single building is shared by both Lutheran and Reformed congregations. A service of rededication following extensive renovation of one of these buildings was held at Kellers Church. The two congregations, St. Matthew's Lutheran and Solomon's Reformed, joined in the service, with the Reformed synodical president and Lutheran conference president as speakers. The two congregations shared equally the $7,000 cost.

Norristown Conference pastors held their annual pre-Lenten retreat in Augustus Church, Trappe, with the conference chaplain, the Rev. Paul R. Wertman, celebrating the communion. The Rev. Harold Artz preached and the Rev. Eugene B. Umberger read a paper on Luther's doctrine of Christian vocation.

The Brotherhood of the Conference sponsored its annual pre-Lenten "Quiet Day" on the Saturday before Ash Wednesday, in Emmanuel Church, Souderton. Participating pastors were: William A. Davis, Thomas R. Atkinson, Robert S. Nagle, Richard L. Peterman, and William C. Leopold. Section "A" of the Conference Luther League held a Lenten rally in Christ Church, Mainland, with the Rev. Wilson Hartzell as preacher.

St. Peter's Church, North Wales, which recently elected a woman to its council, will have to look to its laurels! Trinity Church, Norristown, at its annual meeting elected two more women, making a total of five, or one-third of its membership! They also instituted a young adult program on Sunday evenings.

Negro Church Planned in Philadelphia

Establishment of a new Negro church—the third United Lutheran congregation of this kind in Philadelphia—is anticipated by the Board of American Missions and the Ministerium of Pennsylvania about June 1. On that date, the corporate life of Apostles' Church, Park and Susquehanna Aves., whose members have been gradually moving out of the area, will come to a close.

The Board and the Ministerium have accepted an offer whereby the church property and equipment will be turned over for work among Negroes. This work will start April 4 as Sunday school under leadership of John Cooper, Phila. Seminary student.

PACIFIC NORTHWEST

Lutherans Pray at 7 P.M. For Kingdom Advance

By PAUL WILLIAM FUNK

PORTLAND, OREGON: When an entire synod unites in daily prayer for the advance of the kingdom of God on its territory and throughout the world, things are bound to happen. That's what people of the Pacific Synod are doing this Lenten season.

A prayer calendar suggesting scripture readings and prayers was prepared by laymen. Each family is given a part of the calendar every two weeks during Lent, and asked to set aside a few moments at 7 P.M. each evening to unite in prayer. Each day there is a prayer for one of the 45 churches of the synod. On the 46th day, special prayers will be offered for five mission congregations in various stages of preparation for organization.

SIX HUNDRED attended the dedication of Messiah Church, Spokane, on Feb. 14. Messiah Church was one of the "triplet" mission congregations organized by the synod on April 22, 1951. The Rev. L. H. Steinhoff, president of the synod, was preacher at three services held on dedication day. The Rev. David Getzendaner is pastor.

President L. H. Steinhoff plans to meet with the council of every congregation of the synod during the year. By Easter he will be halfway toward this goal. Meetings are designed to give leaders of the churches a full report on the work of the United Lutheran Church as carried on by its boards and agencies. Emphasis is on the part the congregation plays in this work as it delegates power to the synod and the church-at-large, and underwrites the program with its benevolence giving.

Seattle's Central Church held a cornerstone-laying ceremony for a $110,000 parish house Feb. 21. Central Church was Seattle's first English-speaking Lutheran congregation. It was organized in 1889. Present pastor is the Rev. R. Bertram Reed.

FORTY MEN spent three days at a laymen's retreat, which included the convention of the synod's Southern Conference Brotherhood, at an estate 22 miles up the Columbia from Portland. The estate, for-

MEMORY

Not many Christians these days have memorized any considerable part of Scripture, said Pastor George L. Holmquist in Faith congregation's church school, Salem, Oregon. He encouraged special emphasizing on memorizing.

Among results: 11-year-old Janice Johnson knew the entire Passion History (as published in the Common Service Book) by the beginning of Lent. It contains 1,257 lines of Scripture. Her 10-year-old brother, Ronald, knew all the Gospels for the church year, about 850 verses. Their memory feat is being recognized by appointing them as official readers at church services during Lent.

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Sunday School 9:30 A.M.

PACIFIC NORTHWEST . . .

merly a private home, is owned by Portland's First Presbyterian Church. Theme of the conference was stewardship, with Max Gehlhar, the synod's stewardship secretary, as leader. Brotherhood officers elected are: O. K. Nielsen, president . . . Caroll Dick, vice president . . . Henry Sutter, secretary . . . Lloyd Vasholz, treasurer.

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WEST VIRGINIA

"Stewart" Comes to Church School to Teach Stewardship

By HAROLD L. HANN

WHEELING: "Come in, Stewart the Steward," called the children's secretary at Grace Church, Fairmont, on the first Sunday in Lent as the stewardship phase of the new children's program was introduced. Into the general assembly of the Sunday school came two children walking a large doll.

"STEWART" is the comic-strip character who appears in the new publication of the ULC Stewardship Department for distribution in church schools and youth groups.

The doll was dressed in Stewart-fashion, overalls with distinctive cross. In the dramatization that followed, boys and girls made believe that they climbed on Stewart's magic carpet—the weekly offering envelope—and traveled to mission fields and church institutions which their budget supports.

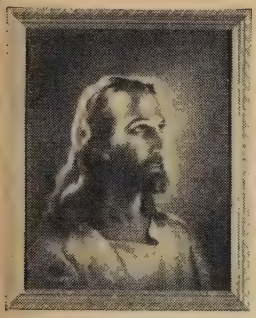
The *Huntington Advertiser,* a daily newspaper in West Virginia's largest city, stated early in March: "One of the finest and most beautiful altars in the tri-state (W. Va., Kentucky, and Ohio) was dedicated this month in St. Paul's Church, the Rev. Howard W. Hinkeldey, pastor." Workmen of the Cathedral Craftsmen had been busy for five months designing and building the altar of white oak with hand-carved church symbols on both altar and reredos. It is a memorial gift from the R. E. Gissel family.

Chosen as director of Camp Luther for the 1954 season, Pastor Donald D. Anderson of Keyser has announced the camp's ninth season June 13-26, with registration deadline on June 1. Lutheran boys and girls who have completed the 5th grade and not yet entered the 11th may attend if they are among the first 160 who register.

"Brotherhood Breezes," monthly publication of Trinity, Charleston's men's organization has entered its 18th year of service to the congregation and synod. "Mountain State Matters" is the quarterly publication of the synodical Luther League edited by Donna Jo Reed of Clarksburg.

GIFTS FOR CONFIRMANDS

Paintings in full color by WARNER SALLMAN



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(NMW4301) Gethsemane
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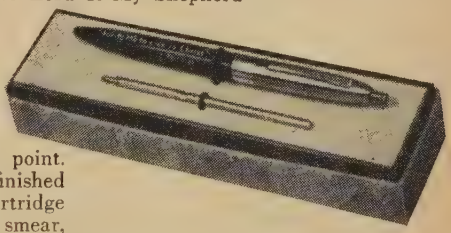

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CHANGES OF PASTORATE

California

LINDSAY, H. C. From Grace Church, Phoenix. Pastor emeritus.

WHEATLEY, ROBERT. From St. John's Church, Gardena. To St. Paul's Church, Vallejo.

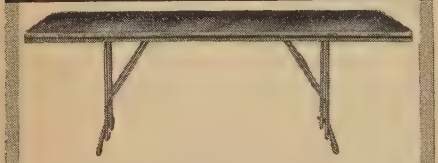
Central Pennsylvania

GROSSMAN, FRITZ. To Trinity Church, Rohrerstown.

HEGE, JOHN H. From Salem parish, Dover. Retirement. 123 Fairview Ave., Dover.

HOLLINGER, ALBERT M. From West Manheim parish, Hanover. Retirement.

Monroe FOLDING BANQUET TABLES



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DECEASED

Rev. Norman Y. Ritter

The Rev. Norman Y. Ritter, who retired last June after serving as pastor of Trinity Church, Perkasie, Pa., for 38 years, died March 15 in Grand View Hospital, Sellersville, Pa. He was 71.

He was born in Boyertown, Pa., Dec. 6, 1882; graduated from Pottstown, Pa., High School in 1900, from Muhlenberg College in 1904, and from Philadelphia Seminary in 1907. Ordained in 1907 at St. James' Church, Reading, Pa., he subsequently served Redeemer Church, South Langhorne, Pa. (1907-09), St. Matthew's, at Keller's Church, Pa. (1909-15) and Trinity, Perkasie, since 1915.

Pastor Ritter was a past president of the Norristown Conference of the Ministerium of Pennsylvania, and served on several synodical committees. He was a trustee of the Lutheran Home for Orphans and Aged at Germantown, Pa., for 21 years.

Surviving are his wife, the former Bessie R. Romich, and two daughters: Mrs. Willard Baum, Allentown, Pa., and Mrs. Alfred James, Albany, Ga. The funeral was held in Trinity Church, Perkasie, March 18, in charge of Dr. Charles M. Cooper, Ministerium president, and the Rev. Elton L. Angstadt and the Rev. Donald D. Pritz. Interment was in the church cemetery.

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IN CONCLUSION . . . . . .

THE GREATEST PRIVILEGE of free people is the right to disagree. This applies in politics, but in religion as well. Dissent will inevitably cause squabbles, arguments, even brawls. But it is a guarantee of progress and of a well-balanced decision in times of crisis.

Totalitarian governments and authoritarian churches would like to take away this privilege to differ. The Roman Catholic Church insists that its members formally accept every jot and tittle even of minor dogmas. Any reservations on their part have to be kept secret. And there are those in government—even in our land with its tradition of freedom—who claim to regard any small disagreement with their ideas or methods as subversive. They have never learned the true meaning of the liberty we prize.

ONE THING most to be feared in a country or in a church is 100 per cent agreement. Enforced from above, it deadens creative thought and produces warped ideas. An example can be seen in the cultural decline of Germany under Hitler, when all argument or dissent was choked off with resulting moral, spiritual and mental dullness.

A good argument, on the other hand, can be stimulating to men, churches and nations. Out of heated discussions have been forged man's finest achievements. The U.S. Constitution, hailed as a masterpiece of social and political history, was the subject of stormy debate and even rioting before its adoption. Jefferson was bitter about the rejection of a large part of the original document. But the unity that came out of disagreement has proved itself through the centuries.

Even in Christian churches there is often a tendency to demand that everyone conform to certain ideas. Insofar as this concerns the laws of God, it is right. But where it applies to the traditions of men, it is destructive. It can lead men to become like the famed hardshell Baptist down south, who said "When I say Christian, I mean Protestant. When I say Protestant, I mean Baptist. And when I say Baptist, I mean Southern Baptist. And when I say Southern Baptist, I mean religion like we have it right in this here church!"

Too often we are willing to accept teachings handed down to us, without question or argument. Fortunately in most things we have been taught by wise and devoted people. But if our beliefs can't weather stern tests of opposition and argument, they're no longer valid. We shouldn't be Christians by heredity alone, but by conviction. When our faith has been tested under fire, we shall be more sure than ever before that we are on the right side of truth.

OUR WORST ENEMIES aren't those who argue against the things we believe in. The worst enemies are those who would like to choke off argument by forbidding disagreement or dissent. It's proper to prevent by force those who would overthrow our government or take away our churches. But when we deny those who differ with us the right to present their case, we are defeating ourselves more than we are restricting them. By such an attitude we are shackling ourselves with the chains of slaves.

Jesus didn't foresee 20th-century investigating committees, but he told us that those who destroy the soul are more to be feared than those who can kill the body.

—ALBERT P. STAUDERMAN

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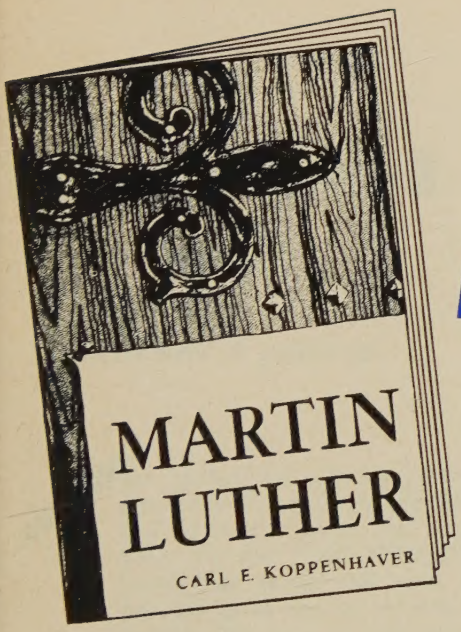

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